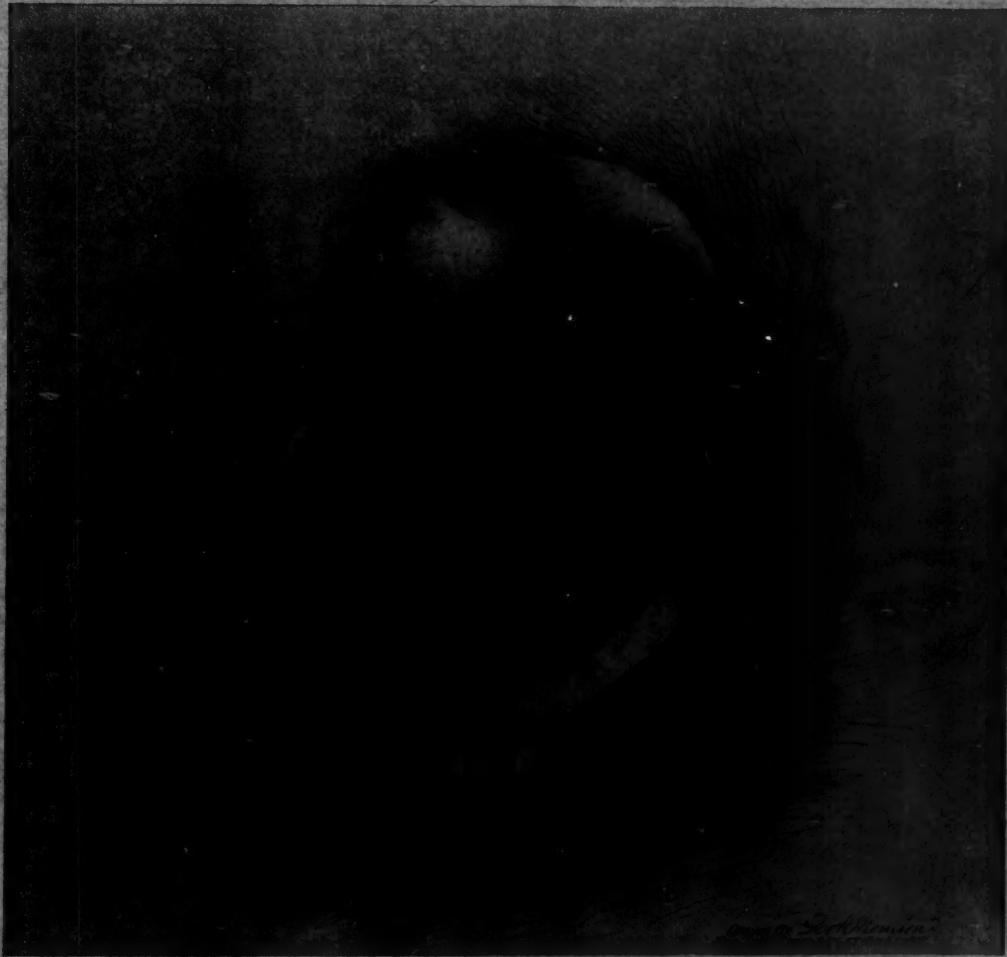


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WORLD
THE CONGREGATIONALIST

*being the first
of the month
number of 12*

Numbered 48 and Dated 1 December 1900



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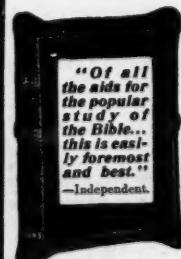
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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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FORIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York city.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1852. Object: To improve the moral and social condition of seamen. Supplies clothing and missionaries; promotes temperance; horns and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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A New England Town *John Fiske*
 The Best Isthmian Canal *Gen'l Henry L. Abbot*
 War as a Moral Medicine *Goldwin Smith*
 An Alpine Christmas Play *E. Martinengo-Cesaresco*
 Washington, the City of Leisure *A. Maurice Low*
 Verses (hitherto unpublished) *James Russell Lowell*
 Serials by *Sarah Orne Jewett* and *Kate Douglas Wiggin*

In 1901

The most important group of papers which the *Atlantic* will offer its readers is a series of unpartisan studies of the Reconstruction Period, the first of which will appear in January. The different authors represent both the South and the North, and many shades of political opinion; but all have written with candor and good temper.

The authors are:

Prof. Woodrow Wilson	Hon. Hilary A. Herbert
Hon. Samuel W. McCall	Prof. W. E. B. Du Bois
Hon. D. H. Chamberlain	Prof. W. A. Dunning
Thomas Nelson Page	William G. Brown

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On receipt of 50 cents the Publishers will send the *Atlantic* for three months to any NEW subscriber.

Fiction

THE TORY LOVER, *SARAH ORNE JEWETT*
PENELOPE'S IRISH EXPERIENCES, *KATE DOUGLAS WIGGIN*

These two serial stories began last month, but the November and December issues will be sent **free** to new subscribers for 1901. We give some of the press comment:

"[The *Tory Lover*] will be one of the popular serials not only of the coming year, but a standard for many years to come."—*Boston Transcript*.

"The *Tory Lover*," opens with great promise. It has more poetry and color and far more truth than any historical novel produced in the last decade."—*Hartford Courant*.

"The portrait of Paul Jones will be of particular interest.

Miss Jewett's work is always so careful, so polished, so finely chiseled, that her portrait of this man of curious history is sure to have peculiar merit and significance."—*Boston Herald*.

"Sincere thanks are hereby tendered to Kate Douglas Wiggin for her addition to Penelope's experiences."—*Boston Transcript*.

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Early next summer **MARY JOHNSTON**, author of **TO HAVE AND TO HOLD**, will bring out the first chapters of her new story, **AUDREY**.

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ORIENTAL TOUR

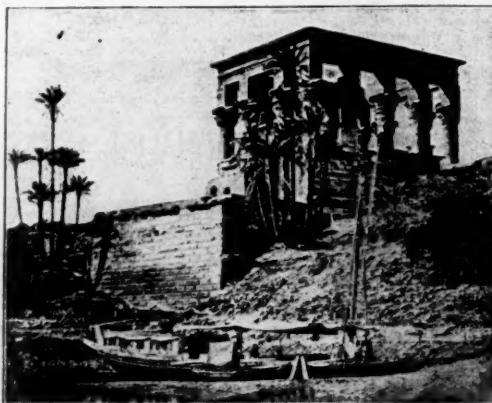
Sailing Feb. 12, 1901, on the Steamship Fuerst Bismarck of the Hamburg-American Line.
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Six years ago *The Congregationalist* organized a very successful Oriental party. It was planned for people who preferred a thoroughly satisfactory trip at a reasonable price rather than cheapness or speed. Last spring Dunning & Sawyer conducted a party on the same lines, and are now organizing a similar Tour for the coming winter.

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 Marathon
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Dalmatia



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 Nazareth
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Turkey
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Italy & Spain

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THE CONGREGATIONALIST

Saturday
1 December 1900

Christian World Number

Volume LXXXV
Number 48

THE CONGREGATIONALIST
Boston, 15 and 22 December, 1900

In our issue of 15 DECEMBER
A Story by
RALPH CONNOR
author of
Black Rock and The Sky Pilot

In our issue of 22 December
A Story by
WASHINGTON GLADDEN

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Cathedral, England, who is to give during this and coming weeks at Harvard University the annual course of lectures on the William Belden Noble foundation, his theme being Christian Ordinances and Social Progress. Dean Freemantle is one of those broad gauge men, whom Balliol under Jowett turned out, whose duty it has been to make applications of essential Christianity to present day social conditions. Those who have read his suggestive Bampton course lectures on The World the Subject of Redemption will not need to be told how ably he has set forth the newer and less individualistic conception of Christianity. His Oxford prize essay was on The Influence of Commerce on Christianity, and from that day to this he has spoken to the church and the world with a breadth of view respecting the application of the gospel to the life that now is which few men of his own church or any other church have equaled. He will be cordially welcomed by Christians of all names in this country.

want to make him known. And unless they depend for support on this kind of work they will not expect to be paid for it. The income of churches is not sufficient in any case to make it probable that the payment of teachers will be large or general.

The Christian Faith in Plain Words The Christian message and spirit adapt themselves to varying terminology. At the recent conference in Philadelphia of Christian men connected with the splendid American industry of railway management and operation, when the delegates began to give their personal testimonies and pledges they talked about "going home and polishing up their headlights," about having "got their running orders," about "going back home and asking for a work train," or of planning "to swing their lamp," or "to light the rear lights so nobody will run on top of me," etc. When it is remembered that these terms represent the ideas and concepts most familiar to a large part of the population of the country, how necessary it seems for the Christian evangelists of the country to consider whether it is wisest to adhere so closely in expressing their vital Christian experiences and hopes to the peculiar terminology of primitive Oriental Christianity or mediæval European Christianity. What vital meaning can all the symbolism born of the Jewish ritualism, or the forensic terms born of Roman law have to an American business man or wage-earner living in a democracy and in an industrial age?

Paid Sunday School Teachers Quite a discussion has been awakened by the statement that the Arlington Street Church, Boston, Unitarian, pays the teachers in its Sunday school. Several speak of it as though it were a novel idea. Some pastors favor it, others are opposed, for various reasons. As a matter of fact, several churches pay salaries to superintendents. Some women who are paid as pastors' assistants are largely engaged in kindergarten and primary work in the Sunday school. Here and there a church pays a teacher of a Bible class. In many cases teachers of teachers receive payment, and a new interest in child study is calling into service a number of teachers and lecturers who give courses in different places. No more reason exists why a teacher should not be paid for giving instruction in the Bible than in any other study, and where this study is pursued mainly as an intellectual exercise in more and more cases payment is likely to be made, either by students or by others for them. But where the Sunday school is carried on with the supreme purpose of winning pupils to Christ and to guide them in his service the labor that is effectual will be a labor of love and will be a free will offering. Those who want to know the history and contents of the Bible and the history of the growth of religion, or to study Christian ethics applied to sociological questions—an entirely legitimate pursuit—will be willing to accept the service of paid teachers, according to their attainments and skill, but those who want to know God through Jesus Christ, using the Bible as an instrument to that end, will naturally seek the men and women who through love to Christ

Authoritative Interpretation of the Bible A Bible class is held in Detroit on Monday evenings, with an attendance of 1,500 persons. The teacher, who comes from Chicago, is very earnest, insists that the words of the Bible are the words of God, interprets them literally and has made a profound impression on his pupils. While the class was organized and the teacher invited by a self-appointed committee, it appeared as though the teacher's utterances were indorsed by the churches. Some emphatic protests have been made publicly by several ministers of the city, who believe that some of his methods are unwarranted and some of his utterances unsupported by the facts. The change which is taking place in the Christian estimate of Bible study is illustrated by the action of the First Church, of which Rev. Dr. Nehemiah Boynton is pastor, which recently passed the following resolution:

Since the impression in the community is widespread that the churches are in some way related to the Union Bible class, meeting in our city on Monday evenings, and since many of the teachings at this class—the good intent of which is not questioned—are, in our judg-

The Christian World

Our Portrait Our cover portrait reveals the caliber and characteristics of the man and the Christian citizen just now so prominently in the public eye. Bishop Potter is ably characterized in another column by a Brooklyn clergyman of his own communion. Here we would only express the gratitude and esteem cherished by Christians of every name—not merely for the courageous crusade which he is making against the corruption of New York city, but for the example which has been long before the world of a strong and broad-minded ecclesiastic, devoting high gifts both to the administration of a great ecclesiastical trust and to the vital interests of the kingdom of God.

The Chance of a Century To utilize for religious ends the last week of the century and the first of the new one is the business of every Christian pastor and, we may add, of every Christian. We are glad to hear thus early of preparations for special meetings—not only of the watch-night order, but of others of broader scope. It is a time when the Christian forces of any given community ought to stand together to impress upon the world the real unity underlying many external differences. Let not this solemn season pass without due recognition.

Dean Freemantle's Visit The most distinguished English prelate likely to visit this country this year is Very Rev. Hon. William Henry Freemantle, Dean of Ripon

ment, incorrect interpretations of the Word of God.

The First Congregational Church, in the interest of Christian scholarship and of truth, and especially that our position may be defined in the community, disclaims all responsibility alike for the class itself and for its teachings.

An Eminent Composer The death of Sir Arthur Sullivan removes one who did much to make life pleasanter for the masses by his scores for songs and operas—grand or comic. Many of these



SIR ARTHUR SULLIVAN

will abide long in popular favor. But his most enduring work will be his tunes to the classic Christian hymns ancient and modern which are found in the hymn-books of the English-speaking peoples of the world today, of which he wrote an unusually large number. The hymn *Onward Christian Soldiers*, for instance, always will be inseparably associated with the tune given it by him. These tunes and his oratorios, *The Light of the World*, *The Prodigal Son* and *The Martyr of Antioch*, and such songs as *The Lost Chord* are sure to keep his memory green. Honors of various sorts and degrees had been showered upon him by universities and monarchs, and of the fame that this world can give he had had his due share. Facility and sureness of touch rather than greatness and depth were the characteristics of most of his work; and in his comic operas he displayed marked originality.

The Jews Are Changing They had a discussion in the Council of Jewish Women of New York city last week on how to retain the grip of the ancient racial and religious customs upon the young who are growing up in an American environment. Rabbi Schulman said: "The father of the family in most instances is a Russian imbued with socialistic views; the son is a product of the American public schools. The child speaks the vernacular, the parent a jargon. The parent sees things from an Old World point of view, the child from the New World's." Here we find the disintegrating and yet integrating work of our public schools in converting the raw material of Europe into the refined American product hinted at. But the public school cannot do all that needs to be done for these people. The synagogue should use the vernacular; the rabbi should study how to conserve the good in the old faith while appropriating the best of the new, and unless this is done the latter state of the educated, but skeptical, Americanized Jew may, in essence, be worse than the state of servi-

tude and ignorance from which he came in Russia or Lithuania.

The Value of Good Literature When Rev. L. L. Wirt was laboring as a missionary in Alaska, he opened reading rooms in Juneau, Douglas and Nome. Many books and periodicals were sent to him and were eagerly read by miners and others in these new towns, most of whom had no homes of their own. A young lawyer of ability who had gone to the gold fields frequented one of these reading rooms. He was an agnostic, but finding a copy of Henry Drummond's *Natural Law in the Spiritual World*, he became deeply interested in it. He was led by it to belief in Christianity and to accept Christ as his Lord and Saviour. He entered the ministry and, though there was no council to ordain him, served for some time as pastor of the Congregational Church at Nome, which was organized as a self-supporting church. He is now in California. His name is Raymond C. Robins, and the *Pacific*, which has a sketch of him, says he has decided to devote his life to Christian socialism. This instance is an illustration of the value of Christian literature placed in reading rooms within reach of those who would not otherwise seek it for themselves. Where one such incident comes to public notice, there are no doubt scores of lives influenced and changed of which no record is made. Of seed that is sown beside all waters none yields larger fruit than good books and papers.

The Universalist Forward Movement The desire to signalize the passing of the century and the coming of the new one is not confined to any one denomination. Such a wish led the Universalist General Convention last year to adopt a scheme of raising at least \$100,000, if possible \$200,000, toward a twentieth century fund for church extension in America. Dr. G. L. Perin of the Every Day Church, Boston, has taken charge of



REV. GEORGE L. PERIN

the undertaking in New England especially, assisted by Dr. J. S. Cantwell of the West and several others pledged to help whenever their services are needed. Dr. Perin formally began his work Nov. 1, his headquarters being in Boston. He is carrying on the work of his church as usual, with the exception of the Sunday morning service. Later he intends to go to New York and Pennsylvania. The committee aims to visit every church of the denomination in the country. It desires a great popular subscription—small

contributions from many, rather than large ones from a few. All pledges are made on the condition that \$100,000 are secured and those interested are desirous of completing the sum by the General Convention to be held in Buffalo, October, 1901. It is their hope that the movement shall be accompanied with a spiritual revival, every dollar to be asked "In His Name," and to be given not perfunctorily but as an offering of love that the religious life of the giver may be quickened. Universalists feel that this is a movement looking to not only a "growing church" but a permanent church, and they believe that the establishment of this fund will be the cause of numerous gifts and legacies.

Campbell Morgan's Work in America Now that G. Campbell Morgan has definitely decided to relate himself to the Christian interests that center at Northfield, Mass., there will doubtless



REV. G. CAMPBELL MORGAN

arise speedily many calls for his services on evangelistic platforms throughout the country. Those who know him best believe that he has appraised himself rightly in deciding that his sphere of service is a ministry to the churches generally rather than to one particular church. Not that he has not been remarkably successful at New Court, Tollington Park, London, where he has directed the activities of a large and influential congregation for the last six years, but all this while there has been an increasing demand for him for special services in the provincial cities and towns. The popular impression that he is to succeed Mr. Moody is a mistake. Mr. Moody's son, who arrives in this country this week, after receiving many honors at the hands of English friends of his father, will continue to be the executive head of Northfield. Moreover, Mr. Morgan is particularly adapted to quickening of the Christians. He is first of all a preacher to preachers, and doubtless his work in this country will be to a large degree along this line.

A Forward Step in Roman Catholicism The dedication of Trinity College in Washington, D. C., last week, in which ceremony Cardinal Gibbons and all the higher clergy of the Roman Catholic Church participated, marks a new epoch in the higher education of Catholic women in the United States. The school now has twenty pupils and is under the immediate direction of the Belgian Sisters of Notre Dame, who are supported by other organizations of Catholic women of

America. Some of the sisters have been studying abroad for the past five years in preparation for the work of teaching in the new college, and lectures will also be given by professors from the Catholic university. Any citizen of the Union who visits Washington and does not journey out to the city's suburbs where the Roman Catholic Church is massing its educational and religious institutions misses a very interesting and most significant section of the city, one where a policy is being carried out which has its roots in Rome and its fruit throughout this nation. The vigor of execution and the far-reaching aims of this work challenge the admiration of the Protestant, if its methods and principles cannot always, and should lead him to greater devotion to his own religious ideals and greater self-sacrifice in their behalf.

A Russian Visitor In sending to this country two men to study our methods of treating railway employees, the Czar of Russia has given proof of his



MR. T. SCHIDLOVSKY

humanitarian impulses. Messrs. N. Reitlinger of St. Petersburg and T. Schidlovsky, whose strong and interesting face appears herewith, were prominent in the recent convention at Philadelphia of Railway Y. M. C. A. men. Since then they have been banqueted in New York by the International Committee. Whichever they have gone they have made a fine impression, and they declare that they will recommend to their government the adoption of certain provisions for the safety and comfort of railroad men, which they have discovered in a somewhat extensive tour in the United States. They report that on all lines in Russia, both state and private, a good deal of attention is paid to the personal welfare of employees. Mr. Schidlovsky is assistant to the chief engineer of the Moscow-Kursk Railway and chairman of the Mutual Help Society, as well as president of a school association which operates schools along the line of this road. Certainly the presence of these gentlemen in this country indicates more genuine regard for the working classes than is sometimes credited to Russian officials, and their visit will help to promote an intelligent Christian sympathy between the two nations.

The annual Christian Endeavor Convention of Pennsylvania met in Philadelphia last week with great congregations. Dr. F. E. Clark writes to us that 15,000 delegates were registered, and that the spiritual power was quite

equal to the numbers. He adds, "I think there was never so deep a spirit of earnestness in many sections or so great a desire for a new awakening."

Current History

The Election Interpreted by the President

President McKinley, addressing the Union League Club of Philadelphia and its guests last week, after paying due thanks to the various elements of the electorate which joined to return him and the Republican party to power, said that he interpreted the result of the election thus:

It records the unquestioned indorsement of the gold standard, industrial independence, broader markets, commercial expansion, reciprocal trade, the open door in China, the inviolability of public faith, the independence and authority of the judiciary, and peace and benevolent government under American sovereignty in the Philippines. American credit remains unimpaired, the American name unimpeached, the honor of American arms unsullied, and the obligations of a righteous war and treaty of peace unrepudiated.

He declared that the problems imposed upon him and the party for settlement were "too exalted for partisanship. The task is for the whole people." He closed by saying that the love of liberty was just as strong in this country today as it ever was, and that there is no reason to fear the substitution of empire for a republic. In this official utterance there is no indication of any change of policy in the Philippines. Ours by right of law, they are to be held until pacified and thereafter, self-government being conceded so fast as it seems best, and no faster.

The Fight for the Cleansing of the Metropolis

Bishop Potter has followed up his letter to Mayor Van Wyck, to which we alluded last week, with a sermon to the men of the city, preached in old St. Paul's Church, in which he set forth the Christian and civic duties of the men of the city in a solemn and searching way. His appeal has borne fruit already in a call by a committee of the Chamber of Commerce for a special meeting to be held on the 27th, at which the propriety of that influential body's throwing itself into the task of reform on non-partisan lines will be debated and action taken, presumably in favor of the step, inasmuch as the movement has for sponsors some of the oldest and most influential members of the chamber, and inasmuch as there is no conceivable reason why the body should not so act.

Bishop Potter thus far has refused to be drawn into the investigation which the Tammany police board is attempting. He reiterates to these officials that he has specific evidence bearing on a given case of insult to clergymen of his diocese and of betrayal of duty by a police captain, which evidence is at the disposal of the police commissioners in the form of affidavits. But he will not be drawn into a disclosure of the mass of cumulative evidence which he has secured, and which the Tammany officials would be only too glad to have made public prematurely.

That theft as well as collusion with vice and crime exists in New York is in-

timated by the report made to the Merchants' Association of the city last week by a special commissioner, an expert accountant, who has been studying the accounts of the Water Department of the city. He reports that there is an apparent deficiency of about \$4,000,000 in revenue from metered water supply during the past twelve years. The association, after accepting his report, decided to consider anew the thoroughness and honesty of many of the departmental reports of the city and to labor for a legislative investigation and such remedial legislation as may be necessary to alter the present defective systems of accounting.

It is encouraging to see such bodies as the Chamber of Commerce and the Merchants' Association alert. When the solid, substantial business men of the metropolis rise above partisanship and selfish considerations and squarely face the issue of honest, businesslike administration of metropolitan affairs, then a reform may be expected. The prophet may preach until doomsday if the man in business does not act.

The United States and Turkey at Odds

In addition to the long-standing issue of the unpaid indemnity for our missionaries' property destroyed in 1895, the United States now has a distinct issue with Turkey growing out of the latter's refusal to grant an-exequatur to Dr. Thomas H. Norton, whom the United States has appointed United States consul at Harpoot, and has instructed to proceed there whether he receives authority to do so from Turkey or not. Turkey contends that when it permitted the United States to establish a consulate at Erzroom it did so with an implied understanding that the United States would not press its claim for a consulate at Harpoot. The United States admits that such was the tentative understanding then. But Great Britain since having secured a consulate at Harpoot the United States feels that it must have one, too, and bases its claim on the article in the treaty of 1830 with the Porte in which it is agreed that

The Sublime Porte may establish consuls in the United States of America and the United States may appoint their citizens to be consuls or vice-consuls at the commercial places in the dominions of the Sublime Porte, where it shall be needful to superintend the affairs of commerce.

Too long American missionary and business interests in Turkey have been dependent upon the courage and good will of British consular representatives, and it is gratifying to see the United States pressing its claim as of right, not as heretofore as of favor. The battleship Kentucky is due off Smyrna this week, and her presence may make a change in the attitude of Turkey.

Germany and Turkey, lately the best of friends, are at odds now over the exclusive right which Germany claims to coaling privileges on an island in the Red Sea recently leased by Turkey to Germany. Turkey now denies that the lease carried a monopoly.

The Situation in China Reports from the south and central China show that the country there is disturbed, and that the situation of the for-

eigner is precarious, notwithstanding the fine care that he has had from some of the viceroys, notably Chang Chi-Tung in Hupeh, to whom scores and hundreds of refugees from Shansi, Shensi, Honan and Szetchwan owe their lives. The efforts of the Reform League or China Independence Association to throw off the Manchu dynasty have come to naught. Their attempt has alienated from them the sympathy of such men as Dr. Griffith John, the venerable missionary, who denounces their methods—not their aim—as wicked and warns all good people to fight shy of them.

The royal family are still absent from Peking, with no real indication of their immediate return. Punitive expeditions continue, ostensibly punitive, but really mainly for loot, according to some correspondents. The summary punishment of the Chinese at Paotingfu was so contrary to pledges given that the guilty should be sentenced and executed by Chinese officials that the pledges of the representatives of the Powers no longer have much weight with Li Hung Chang.

Paul Kruger's French Reception

Great Britain never having formally informed the Powers that the Transvaal Republic has ceased to be, and having determined that it was better to let Mr. Kruger travel about the world rather than arrest him, immure him at St. Helena and make a martyr of him, is now forced to see him as president *de facto* of the Transvaal receive honors and recognition from President Loubet of France and the queen of Holland, and to contemplate the spectacle of the French people venting their universal dislike of Great Britain under the guise of admiration for a great Boer hero. Unless the enthusiasm and spleen of the French people transcend the bounds of reason and law it is not likely that Kruger's visit to France will lead to any friction between Great Britain and France, the French ministry having no desire to have a clash and being bound to avert it if possible. Yet their desire to retain power has led them to satisfy the popular demand for some recognition of Kruger, and this he will have. But he will not get anything approaching a promise of interference.

Mr. Kruger intimates that he has documentary evidence of a sensational sort which sooner or later will be made public, to the damage of Great Britain's good name. The British people look calmly on as the French cavort and orate, confident that no serious results will follow anything that the French may choose to do. Mr. Kruger in his first speech on French soil denounced the barbarities of the British army and pledged the Boers' continued resistance to British attempts to rule. Certain it is that the Boers are still fighting, and that the British in "making a peace" by force of arms are of necessity injuring the innocent as well as the guilty. If, as is now the plan, General Kitchener is given a free hand after General Roberts withdraws the campaign will be stern and ruthless.

The Outlook for China As we go to press the prospect for agreement between the Powers as to a policy to be pursued in China is brighter than

it has been during most of the past week. Up to Saturday last it seemed as if the only outcome would be a scramble for territory involving war with China, this producing a situation from which the United States would have to withdraw, saving as best she could her commercial interests by the demand for the "open door" throughout China, by whomsoever owned. For it is understood both at Washington and in foreign capitals that there is a limit of joint action with the Powers beyond which the United States will not go. It will not be party to a war or a seizure of territory.

Now there seems to be more likelihood of a joint policy at Peking, which will not be so impracticable in its demands as to defeat the ends for which it nominally seeks. Russia, France, the United States and Japan are leading and will lead in a demand upon China with which she can reasonably comply. Germany and possibly Great Britain thus far have stood out for demands which were excessive and sure to lead to dismemberment. Now it is reported that the policy of the United States and Russia has triumphed, and that all the Powers are in harmony on a more feasible policy of punishment rather than one of revenge. That Secretary of State Hay's latest statement of the position of the United States, made known to the Powers last week, but as yet kept from the public, had much to do with bringing about this joint moderate policy at last, we doubt not.

The Missionaries not Hopeful

Rev. John P. Hykes, agent for the American Bible Society in China, in his last letter describing conditions throughout the empire, is very pessimistic about the chances for resuming missionary work anywhere in the interior for a long time to come. Chaos reigns on all sides in almost all the provinces. Rev. Dr. Arthur H. Smith, than whom there is no higher authority, writing in the December *Missionary Herald* under date of Sept. 1, says that "on general principles he is confident that it will be a long time before it will be either safe or wise for missionaries to revisit the interior. The mere presence of an allied force in Peking does nothing to quiet the excited country near or far, but rather inflames it. Every day we hear of fresh gatherings of Boxers, and the allaying of this terrible storm may be the work of years, not to say decades." He writes as if he expected partition, and as if the proper policy as to future missionary work depended much upon the question of Russian, German or Japanese domination in the several portions of the empire. Wherever Russia gains territory he predicts "a hard preliminary fight for mere toleration, with the danger of losing in substance what we may wrest from her in the form of shadow."

The Truth About Manila Chaplain O. C. Miller of the Fourth Cavalry United States army regular troops, who has been in the Philippines for fourteen months has returned to this country, and gives emphatic denial to the reports which found currency during the recent campaign relative to the immorality and drunkenness prevalent in Manila. Just

before leaving Manila he and the Y. M. C. A. secretary there made a thorough investigation of the city, and he affirms that there is no city in the United States of the same size which has so little crime, vice or drunkenness. The journalist who is chiefly responsible for these slanders on the American army in the Philippines is the same one whose study of the company system of managing the liquor traffic in Scandinavia was so distorted and untrue that Messrs. Rowntree and Sherwell, the authors of the standard book *The Temperance Problem and Social Reform*, had to come out with a pamphlet and expose his blunders and false inferences.

Berlin, whose model city government we have heard so much about from critics of American municipal administration, is just now shocked by the revelations of corruption in high municipal official circles.

The Hispano-American Congress in Madrid is reported to have formulated a scheme of compulsory arbitration for the settlement of all future disputes between the powers of South America—disputes which had become threatening and might soon have led to war had not this scheme been devised.

One of the first duties of Congress will be to face and act intelligently and wisely upon increase of the army and navy of the country. The former should be permanently increased to at least twice if not thrice its former size; and the navy is so undermanned now that in case of war we should be disastrously handicapped, the construction of vessels having greatly outrun the provision for officers and seamen.

The determination of the Treasury officials and the Republican party leaders to pass legislation at the coming session of Congress which will establish the gold standard beyond all question, and to eliminate from the revenue law certain provisions which now bring in about \$30,000,000 superfluous revenue, is gratifying to the people. The abolition of stamp taxes on checks, telegrams, deeds, mortgages and many legal documents will at once make life easier and less expensive for the people. It is peculiarly gratifying to know that it is also proposed to abolish the legacy taxes, as they now seriously diminish bequests to religious and philanthropic institutions.

The local option bill came before the Vermont legislature for action last week and was rejected, we are glad to say, in the House by a vote of 140 to 92, and in the Senate by a vote of 17 to 12. Reports from Maine indicate that there is unusual activity throughout the state among the friends of the prohibitory law, and a stricter enforcement of the law in the larger towns and cities as the result of the election of a Prohibition sheriff in Cumberland County at the last election, who plans to stop the sale of all liquor in Portland after Jan. 1. South Dakota at the recent election voted against the plan to establish a state liquor dispensary.

Money and Education

These two things appear to be inseparable. Colleges want not only skilled teachers, but buildings, libraries, observatories, laboratories, gymnasiums and athletic grounds. The realms of knowledge are constantly expanding, the requirements of faculties and students are increasing, and colleges, in order to occupy these realms and supply these demands, are ambitious to expand. Money in large amounts is essential to satisfy this ambition.

The opinion seems to be prevalent that those who want money for educational purposes as a class stand on higher ground morally than those who want to give it. It is claimed that givers ought to pass a critical examination concerning the methods they have used in making their money and their motives in giving it, but that they have no right to examine trustees or professors as to what ideas their money is to be used to inculcate. We do not propose at this time to discuss the relative moral standards of college professors and of those who have endowed their professorships:

But the ethical position appears to be unassailable that if institutions accept money conditionally, they are bound to live up to the conditions. A man is not likely to give money to support teachers who openly persuade others that his business career was discreditable. To teach this may be a duty to society. Freedom of teaching is essential in a democracy. But to take the man's money and use it to destroy his reputation is unreasonable. Prof. E. A. Ross is said to have been forced to leave his position in Leland Stanford University because he opposed in his teaching the views of one of its founders, Mrs. Stanford. Her husband and herself gave most of the millions which the university possesses. It is stated that Professor Ross advocates restriction of the immigration of the Chinese and the ownership of public franchises by municipalities. Mrs. Stanford holds opposite views. It is said also that Professor Ross has spoken disparagingly of Senator Stanford's methods of business in connection with the building of the Southern Pacific Railroad and the marketing of its securities. Mrs. Stanford may be wrong in her sociological views, and her deceased husband may deserve censure. But his business career was known when the trustees of the university accepted the money and when the teachers accepted positions in it. Mrs. Stanford, it is said, by the rules of the institution, has supreme authority. The question in this case, then, is not concerning freedom of teaching, but concerning the ethics of accepting a position and refusing the conditions that accompany it. We print elsewhere an illuminating account, which shows a mixed condition of the public mind in California, and suggests that elements in the situation are not yet made public.

It would be better by far for the interests of education if the teaching of our colleges were unhampered by restrictions, expressed or implied, connected with their endowments. But when the giver of the money is a partner with its administrators the only freedom of teaching possible must consist with their substan-

thal agreement. Those who will be free from obligation must leave the money alone. The supposed necessity for costly buildings and apparatus and large endowments for professorial chairs is a more serious foe to freedom of teaching than any requirements made by wealthy givers that their views shall be represented.

This further position also seems to us to be sound, that money offered without conditions for educational uses may be honorably received from any sources from which it is at all likely to come. The honor or dishonor associated with it will depend entirely on the use made of it by those who receive it.

The urgency of many persons that colleges shall refuse money offered by those who have grown rich through business methods which they question often is based on suspicion of a class. No one asks that small sums shall be rejected. But the suspicion grows among those not benefited by the gifts that men who give large sums cannot have amassed them honestly. Whether or not the suspicion is well founded, money to which no conditions are attached is without moral taint. Whether it passes directly from the hands of such suspected persons to the college, or indirectly through other hands, the responsibility of those who receive it is simply to gain from it the highest possible ministry in giving to men and women the knowledge that will make them most useful to their fellowmen.

The Church of Christ in the Philippines

It was to be expected that several denominations would enter the Philippine Islands as soon as the door opened to them. If those who go there to preach the gospel of Christ lay aside their denominational distinctions and stand before the Filipinos as representing simply the Church of Christ, the result will be no less salutary to the churches at home than to the new churches now being planted. The missionaries at work there desire to do this. Will the societies that send them consent?

A private letter recently written by a missionary of the Presbyterian Board has come into our hands, which states facts convincingly on this matter. Six denominations are, or are soon to be, at work in the Philippines. The writer says that their representatives are agreed in their desire to build up a church known only by the name "*Iglesia Evangelica Filipina*" — the Evangelical Church of the Philippines. This private letter has an apostolic flavor, with a message that deserves wide attention. We extract from it several sentences.

The writer says: "Our church has four men, all of the sort that will make for unity. The Methodist is a delightful man in every way. The Episcopal missionary is a brother clergyman indeed, and works in harmony with us. The Baptist has his headquarters at Iloilo, where we have our second station. We preceded him a little, getting a fine native worker there who was trained in Spain and is a Baptist. He simply said, out of a generous heart that puts Christ first in everything, 'You keep him,' and went to the rooms to see how the two

missions could lay out work together." "We learn that the 'Christian,' who is daily expected, is of the same class. The United Brethren have written to us asking our advice about a field. I am hoping that we may forget to a large extent that we represent different denominations. We have an ideal plan of unity and comity, if we can only get the boards at home to aid and encourage us by not insisting that we transplant our own particular denomination."

This is the ideal of a young missionary entering on his first experience in a new field. Does it not commend itself to all intelligent friends of foreign missions? The Protestant Christians of America desire to send to the Filipinos one gospel of faith in Our Lord Jesus Christ. They may prefer some one order of church government among the many represented by the missionaries. They may develop one different from any of these, better suited than any of them to their character and temperament. If they receive the gospel, can we not trust the Holy Spirit to guide them to the order best adapted to their need?

The importance of our Protestant mission to the Philippines at this crisis cannot be overstated. The writer of the letter above quoted finds that the hold of the Roman Catholic Church on a great many of the people is only formal, and that as soon as they find themselves set free from its legal compulsion and that they have liberty of worship they will break from that church in large numbers. If then they do not have leaders and teachers to show them the truth as given by Jesus Christ, they will drift away from him entirely. The fruits of the work so recently begun are encouraging. The Presbyterian missionary further says: "We have a number who are anxious to unite with the church at the next communion. We have organized a church in Iloilo with sixteen members and four more have since been received." News from other missionaries is as hopeful.

The Manila *Freedom*, a daily paper, of which the issue for Oct. 20 has just arrived, has an interesting account of a difficulty between the *presidente* of a town in Luzon and a friar *padre*. This paper makes no pretensions, so far as we can see, as a defender of Christianity. But it is unqualifiedly hostile to the friars and declares that the Protestant denominations are spreading their more liberal doctrines most successfully among the people. By way of illustration it gives these incidents:

Pandacan is actually a Protestant town. Over 400 natives are enrolled as members and they have their own church. The clergymen in charge believe them to be sincere, and they seem happy in the privilege of exercising freedom of conscience and following the footsteps of Christ in the Protestant way.

It appears that the *presidente* of Maliba and the *padre* in charge of the parish had some trouble. The *presidente* was advised of the methods of the Protestant congregation at Pandacan and the fact that there never had been any trouble with that church, and he decided to give the Protestants a chance and give the friars a rest. The result has been entirely satisfactory. The Filipinos are gradually realizing what freedom of conscience means.

This is the propitious time, at the beginning of American missions to several millions of people who are destined to be

in some important sense related to our country in the future, to form a union in these islands of all Protestants in one organization, at least in such a federation that they shall work in harmony and without rivalry. Why may it not be done? We hope that Christians in America may yet be able to unite in sending to their Filipino brethren the ancient salutation, with only a slight change in spelling, "to all the saints in Christ Jesus which are in the Philippines, with the bishops and deacons, grace to you and peace from God Our Father and from the Lord Jesus Christ."

Are Social Changes Likely to Affect Christianity

We can judge the future by the past. As we look forward important changes in the condition of human society evidently are coming. But this has been equally true a hundred times already. Indeed, it almost always is true in some degree. Changes in the internal character and development of particular classes, in their mutual relations in economic conditions, in forms of government, in intellectual interests and purposes, and in many other respects, always are in prospect and always actually occurring, and this will continue to be true hereafter.

How have they affected Christianity? What difference have they made to it? Very little. Much less than anyone would have anticipated. In spite of every indication to the contrary, it certainly is true that the gospel of Jesus Christ never had a stronger or more general hold upon mankind than today. The proof is conclusive upon a broad, thorough study of the whole situation. Social changes have had their effect in more than one way, but they have dealt with form rather than spirit, with method and not substance.

The controlling fact, that which renders it impossible for such changes to weaken the power of Christianity over men in any deep or lasting sense, is the fact that human nature remains essentially the same. Human sin continues to exist and to need forgiveness and salvation. Human sorrow continues to need consolation. Human ignorance of spiritual things and human weakness continue to need enlightenment and strength. The generations do not alter the nature or the necessities of the heart of man, and they do not lessen the sufficiency of the gospel as the only remedy for them. Greater social changes may be destined to occur hereafter than any heretofore, and the manner of proclaiming the truths of the gospel may alter. Less emphasis may be put hereafter on collateral but unessential doctrines. But the great, vital, elemental truths of Christianity are eternal and human society never will, never can, dispense with them.

In Brief

Our third *Christian World* number measures up, we trust, to the standard set for it by its two predecessors. We believe that the large amount of diversified matter which its sixty pages contain will repay a careful reading of all who wish to learn about the significant events in the religious world, which never before presented so many attractive themes to

the journalist. Readers of Mr. Martin's wonderfully interesting account of *A Book With a History* should connect with his article the one immediately following it, by Prof. George S. Coe, which presents the other side of the shield and points out the vast gulf between modern ideas of religious culture and those which prevailed up to within the memory of many now living. It is not necessary to enumerate other valuable features of this number, but we are sure that the multitudes of admirers of that great Christian, Phillips Brooks, will welcome the review of Professor Allen's memoir of him which is just ready for the market.

The death of Willibald Beyschlag, D. D., aged seventy-seven, the eminent German Protestant theologian, long a professor at Halle, and a voluminous writer, removes one of the great figures of German theological circles.

"All sorts and conditions of men" have assisted Mr. Martin in securing information in regard to the *Book of Hearts*. Grateful acknowledgment is made to libraries, Catholic clergymen and other scholars in Boston, New York, Cambridge, Andover, Princeton, Woodstock College, etc., for courteous aid in the attempt to trace the history of this old book.

If any think we have been unduly severe in our catechism on page 811, let them read *The Churchman's* editorial on *Ritual Anarchy*, descriptive of the event to which the catechism refers. To be sure *The Churchman* refers more especially to the manner of service used at the consecration and the tampering with the *Book of Common Prayer* which was indulged in by the prelates. But it objects, also, to the "kiss of peace," the placing of a miter upon the new bishop's head and his enthronement, and the call upon the people to kneel and receive the new bishop's blessing as he was escorted about the church by the other bishops. *The Churchman* does not attempt to decide whether such things ought to be, but it very frankly declares that, as the laws and customs of the church now are, it is lawless procedure, especially reprehensible in bishops.

The Trouble at Stanford University

BY PROF. C. S. NASH, D. D., OAKLAND

It is to be hoped that some satisfactory explanation will be given the public for the dismissal of Professor Ross from the chair of sociology. For lack of it the university is losing standing. Its high and wide esteem was shown by the handsome majority at the late election in favor of exempting its property from taxation. Now criticism is bringing a number of damaging counts against it. The revolution of feeling has been swift and strong. Dr. Ross has the outspoken sympathy of laboring men, of all, indeed, who stand for individual independence in freer social conditions, and of all who believe in liberty of speech in and from our educational institutions. These see here, as in the cases of President Andrews and Professors Ely, Bemis and Herron, "a martyr in the cause of progress and free speech," and they will hardly credit President Jordan's published statement that this case has no element of such martyrdom. Others believe Dr. Ross the victim of the money power which has access to Mrs. Stanford's ear. Still others, led by a prominent daily sheet, declare that Republican partisanship has thrown out the rather aggressive Democratic professor.

A large party, including many alumni, think the dismissal for indiscretion reasonable, yet many of these agree with Dr. Ross's friends that the affair has been so ill managed as to harm the university seriously. It was shrewdly withheld over election to save the taxation amendment, which it certainly would have killed.

President Jordan has hitherto stood as the real head of the institution. He now confesses himself desirous, but unable, to retain Dr. Ross, and throws the whole responsibility upon Mrs. Stanford. Thus the president loses prestige, and the institution suffers again. Moreover, it is freely asserted that Dr. Jordan has been far more intemperate in speech than Dr. Ross, and that, for instance, the present national Administration and the expansion movement have had few more immoderate critics. And the present incident has struck indignant fire from certain other Stanford professors who resent the apparent attack upon their independence.

Present advices seem to indicate that Mrs. Stanford may have reasons justifying her action, that the matter might have been handled more wisely, that the legislature, though permitted by the popular vote, will not remove the burden of \$20,000 to \$30,000 of taxes, that the university will be some time in recovering ground held since its founding and lost in a day, and that existing antagonism to men and social forms representing power and privilege has been sharpened. These serious consequences may be mitigated somewhat if a sufficient explanation of the irritating cause can be made.

The Modern Bishop

BY REV. S. D. MC CONNELL

[Rev. S. D. McConnell, D. D., of Holy Trinity Church, Brooklyn, who writes this character sketch of Bishop Potter, is one of the outspoken Broad Churchmen in the Protestant Episcopal fold who always says precisely what he thinks no matter how much crockery in the china shop may be shattered. At the recent Protestant Episcopal Church Congress he urged his brethren to quit speculating as to what their relations of dependence upon or independence of the Episcopal communions of Great Britain and Europe were; and frankly try and come into relations of interdependence with the other Christian denominations in the United States. "For God's sake," he said, "let us call them churches and avoid that waste of time and attitude of superiority which comes from calling them 'other ecclesiastical bodies.'" If one wishes to read a collection of candid essays let him get Dr. McConnell's latest book, *Essays Doctrinal and Practical*.—EDITORS.]

If Archbishop Corrigan were to remonstrate with the police force of New York for having put obstacles in the way of his churches' work his remonstrance would probably be effective to correct that particular offense. The chances are, however, that his remonstrance would be quietly conveyed by some private person to some high official, who would intimate to him that the course which his understrappers were pursuing would be dangerous to the organization. Behind the notification would lie the political power to make or to mar which ipheres in the

ecclesiastical state of Rome. Whether the mere existence of such power is well or ill in a democracy like ours I will not discuss. There is something to be said on both sides.

When Dr. Parkhurst would correct the corrupt administration of a great city he organizes a crusade. With the fiery zeal of a Hebrew prophet, combined with the patience and adroitness of a modern politician, he marshals the organized indignation of the community and leads it in a fierce assault upon entrenched iniquity. In his ranks are all the Brutuses and John Baptists.

When Bishop Potter deems the time fit to rebuke some insolent wrong he addresses his remonstrance plainly and openly to the chief magistrate, who must needs give it attention. Behind it lies that very remarkable aggregate of moral and religious forces which has grown up about the Bishop of New York, or which are glad to accept him as their spokesman. With the single exception of the present amazing governor of the state, there is probably no man in Greater New York whose word goes for so much. This well-earned eminence ought to be enough to satisfy the noblest ambition of the best man. It needs, however, to be accounted for.

Custom and tradition have always allowed to the bishop of the Protestant Episcopal Church a place of his own in the life of our Eastern cities and would have accorded it also in Western cities if at the right time the bishops had been the men to fill it. Generally this place has been held by men who appreciated both its dignity and its power for good. Four men, however, one living and three dead, have been easily the first citizens of their metropolis. These were: Alonzo Potter in Philadelphia, Samuel Harris in Detroit, Phillips Brooks in Boston and Henry C. Potter in New York. Unlike each other in striking respects, certain qualities of mind and heart marked all these alike.

It is always unsafe to appraise a man while he is alive, but the present bishop of New York has probably lived long enough to warrant us in giving him the primacy. At any rate the magnitude in scale upon which it has been given him to work passes all.

A bishop who is trusted and liked—I do not say loved, for that is an affection which no man can expect from more than a few of his fellows—by his clergy, who has the hearty good will of all the ministry beyond his own church, who has been stamped by the business world as a man of sense, whom the literary and artistic world holds in personal affection, whom the social world recognizes as a power to be reckoned with, who has been habitually alert to seize the opportunities for the advancement of the church whose fortunes he guides, who in discipline has tempered justice with tenderness, who when debate runs high has held an even course and kept the friendship of all contestants, this, we may fairly say, is the Bishop of New York.

It has been given to few men to fill a nobler station or to fill it more nobly; a church and a city wish him health and long life because they believe him to be a good Christian, a good citizen, a courageous man and a wise bishop.

Pencilings

BY A PERIPATETIC

The world still has the type of ascetic, mystic Christian who could say of Goethe's views of self-culture, as did Coventry Patmore, that he hated them, and that he had a great antipathy to the Greek ideals of beauty and self-realization, so much so that he found comfort in the primitive tradition respecting Christ—that he was a little, ugly, insignificant person.

If one of these persons by chance has wandered in or been taken to the lectures which



PROF. E. H. GRIGGS

Prof. Edward Howard Griggs has been giving and is still giving in Tremont Temple, Boston, under the auspices of the Twentieth Century Club, he has not found the lecturer showing the slightest sympathy with his point of view. Life to Professor Griggs is an orb, not a segment, and his Christianity is of the kind that full fills life through addition and not by subtraction.

It is a long time since Boston has seen any such attitude of discipleship on the part of its best people toward a teacher as it is now witnessing. The audience to which the Twentieth Century Club first introduced Professor Griggs to play upon and mold as he would was one of choice quality. But his fame has steadily drawn to the lectures professional and business men and women, who do not give up time on Saturday mornings save to lecturers of the choicer kind. From Lorimer Hall the audience has removed to Tremont Temple, and at present writing it numbers at least 900. The general theme chosen by Professor Griggs is Ethical Interpretations of Social Progress, with such interesting sub-topics as The Dynamic Character of Personal Ideals, The Content of the Ideal of Life, Greek and Christian Ideas in Modern Civilization, The Ethics of Social Reconstruction, The New Social Ideal, and Public Education and the Problem of Democracy. It would be difficult to exaggerate the alluring qualities of the thought and manner of the lecturer. Those who plan to take up the by no means easy task of mediating between philosophy and ethics on the one side and the popular intelligence on the other would do well to make a study of Professor Griggs's methods and atmosphere. It is his own and rare to be sure, and unique perhaps, but nevertheless imitable to a degree. Under the spell of his voice and choice language you are likely to overlook the progression and sanity of his thought. But if so you are made aware of the latter qualities when in the seclusion of your closet you think the talk over. These qualities are pre-eminently revealed in the discussions which follow the lectures, when the lecturer is subjected to questions which he cannot anticipate. It is then that the more masculine, virile, sane side of the man comes out as perhaps it does not or cannot in the lecture, and you are forced to confess that he is a voice and not an echo. That he is an original thinker Professor Griggs would be the last to claim. Neither is he a

brilliant phrase-maker or stylist. But he can take it to his heart that he is an uncommon mediator of the best thought of the world in the realms of religion, philosophy, ethics and science, and that he is doing a work of synthetic statement which all thoughtful men realize sadly needs to be done in these days, and doing it too in a terminology understood of the people and satisfying to their hunger.

Professor Griggs is not a Puritan, although appreciating the work the Puritans did and the truth which they emphasized. His gospel is not one of renunciation, like that of Tolstoi or Sheldon, although he knows that renunciation has its place in life and crowns it. But to him it is the peak of the mountain, not its base. Self-realization he holds usually must precede self-sacrifice. Christianity, at least as it is set forth in the explicit teachings of Jesus and his immediate followers, needs the correlative idea for which the Greeks stood, namely, self-realization.

To the teachers and parents interested in their children's highest welfare Professor Griggs comes with a vivifying message, minimizing institutionalism and mechanism and emphasizing the value of personality. To the worldling he comes with a call to high living, to discard conventionalities where they thwart life. To the artist and lover of the aesthetic, whose ideal has been beauty and self-realization alone, he preaches the moralities and the higher beauty of service and self-sacrifice for humanity.

Professor Griggs's life career is symbolical. Born in Minnesota in 1868, educated in Indiana, a teacher by profession, having served for a time as professor of ethics in Leland Stanford, Jr., University—but apparently without making much impression on the university's concept of intellectual freedom—he early found that he had a message to men to declare, and today he is one of the best known lecturers—and I would add preachers—in this country. Today—does she realize it—Boston is sitting at the feet of a Westerner drinking in aesthetics, philosophy, religion, pedagogies! which, as I have said, is a significantly symbolical fact. Indeed, I sometimes wonder whether Bostonians realize how much of their regular spiritual pabulum today comes to them from the mouths and pens of men born and reared far from the Golden Dome.

It should be said that the photograph of Professor Griggs reproduced herewith represents him in his least pacific and mellow mood. I saw the same expression on his face last week just after he had squarely answered a searching question from a clergyman, who was grieved to discover that Professor Griggs did not find the explicit teaching of Christianity full orb'd. But it is not his most characteristic expression.

The memory of Dr. R. S. Storrs will long continue to be a power in Brooklyn. The speakers and the audience at the memorial service in the Church of the Pilgrims, Nov. 18, were of the sort that testified to his eminence in the thoughts of leaders in church and state. Dr. Lyman, who made the principal address—a noble, beautiful tribute—told this characteristic incident of him in connection with the American Board controversy: "I once said to him: 'Dr. Storrs, if you were dead and I could say but one word at your grave, what should it be?' He answered, instantly: 'This: that I have always contended for principles, but never hated men.'" In this connection we take the liberty of printing this extract from a private letter of a man in the circle of Dr. Storrs's most intimate friends: "Dr. Storrs was accounted a conservative, and Dr. Dewey is credited to the new school of thought, but I do not think that there are many men, if any, in our denomination whose expression of belief would have come nearer to Dr. Storrs in spirit and in general attitude on fundamentals than Dr. Dewey's."

A Modern Minister's Theological Beliefs

The Statement of Faith Presented by Rev. H. P. Dewey, D.D., to the Council in Brooklyn, Nov. 15, 1900

[It is everywhere recognized that the present is a period of transition in theological belief. Probably no religious question is of greater popular interest than this—What do ministers hold to be true concerning God, the Bible, the person of Jesus Christ, salvation, human duty and the hereafter? Happily, Congregational ministers are not under obligation to accept any formal creed. They state freely and fearlessly their convictions when occasion arises. The installation of Dr. H. P. Dewey as pastor of one of the most prominent churches in the country, with the assistance of a thoroughly representative council of Congregationalists, furnished an occasion for his statement of belief herewith published, which we are confident will be read with as much attention as any sermon we could present. We also regard Dr. Dewey's statement as expressing, from the point of view of personal experience, what in the main is held by Congregationalists generally as the substance of the gospel of Christ.—EDITORS.]

When in the upper room Jesus washed the disciples' feet and performed the act under the impulse of the consciousness that he had come from God and was going to God, he did more than give his followers an example of humble, self-denying service. He illustrated the attitude of mind in which they should live and do all their work. The first requirement for the minister who would walk in the steps of the great Master is a dominating sense of God. The beginning and the close of his life, its origin and its destiny, must be felt to lie within the plan and power of a divine Being, for in that recognition alone can he find the sufficient incentives to a faithful ministry. A proper and logical statement of Christian belief, therefore, begins with a declaration of faith in God. As a personal possession that faith has come to me, as it has come to many others, in three ways. I have received it as an inheritance from parents who made it the chief support of their lives and earnestly taught it to me as the most precious gift in their power; from a church established for its maintenance, wherein I have been nourished from infancy as in a home; and from a general social environment within which traditions and customs and standards of life of its creating have been honored and invested with an atmosphere charged with its influences, and breathed as naturally and almost as unconsciously as that inhaled by the lungs.

In the course of time this transmitted faith has been confronted by a spirit of inquiry—a spirit provoked both by the speculative desire to probe the hidden and mysterious and by a real concern lest the theistic position was taken upon insecure foundations. The questioning mood has been rewarded by answers which have carried the assurance that behind and in all things is a Supreme Being, who has created and is sustaining and guiding the universe with rational and moral ends in view.

The forceful reasonings of philosophy, the strong implications of science, the attested facts of history, have verified my confidence. The realm of matter and the

realm of spirit have both been vocal with confirming evidence: the natural world telling its marvelous story of unfolding and development, from the simple to the complex, from the lower to the higher, filling me with awe and reverence as I have contemplated its wonders; and the personal world of man in his constitution and history—of man standing at the head of the evolutionary process, yet thinking not to have reached his intended goal, feeling within himself half developed capacities, conscious of obligation to a law imposed from without, dreaming ever of a larger, completer life, instinctively pressing toward the infinite as the native home of his soul, and sensible, as he yearns and strives, of a power upon him and in him, not his own, that in some measure molds his circumstances and determines his course. The faith gained by inheritance and by reflection has been sanctioned by personal experience.

THE TOUCH OF THE DIVINE LIFE

The chiefest confirmation of my belief in God is his felt influence upon my life. Autobiographies are unsatisfactory when they attempt soul history; from the nature of the case they must be incomplete, and they are likely to seem unreal. I can claim no open vision, no very mystical communions, but I recognize in the ordering of certain events of my life a factor that bears providential marks.

An unforeseen purpose has often declared itself in the retrospect. There have been times when I have been constrained to say of some experience, with Jacob of old: "Surely the Lord was in this place and I knew it not"; times, again, at the breaking of day after a night of conflict, when I have received a blessing as from a vanishing angel's lips; times when conscience has spoken so distinctly in approval and in rebuke that I have seemed to hear an audible voice; times when refreshing calm has followed prayer and my heart has been suddenly exalted and filled with hope and cheer, as though the quickened imagination had really beheld the Father's face; times when duty has been so commanding and truth so luminous and winning and faith has been so greatly invigorated that it has been as though a door were opened from without leading into a new day of promise and joy. And these experiences have done for me what similar experiences have done for many a soul—they have left an impression, from which I could not escape if I would, that I am dealing with a personal God, who is influencing my life for his own wise intents, who seeks my obedience and co-operation and is ever willing to lead and strengthen and comfort me if I trustfully obey his will.

GOD IN THE BIBLE

The God who thus makes himself known in the experience of an individual life also reveals himself in the experience of nations and races. He is the Eternal Word, ever uttering himself to his creatures. Especially did he make himself known to the Jewish people. The Scrip-

tures of the Old and New Testaments are the record of the wonderful process through which the divine self-disclosure was made; on the manward side they are the record of the life of a people awakening more and more to the light and power of the revelation. Extensive in compass as the Book is, the Bible is yet from first to last only a history—a history of God's revealing of himself to the mind and heart and conscience of a selected people and of that people's ascent in the moral and spiritual scale as the divine knowledge is received and appropriated. As such, its authority is only in matters pertaining to its distinctive province. It is a rule of faith and practice respecting what is moral and religious. Yet it is not a code of morals, though it contains the essential moral principles which must be basal in every sufficient system of ethics; nor is it a system of theology, though it presents the vital facts and truths which must be structural elements in every adequate creed. We find, not, as some one has said, the astronomy of faith in the Bible, but the eternal stars; not the geology, but the enduring strata of rock; not the biology, but the imperishable elements of life. It has no absolute confirmation of any cherished theological tenet, nor does it give indisputable warrant for any special form of ordinance. The devotee of an ecclesiastical polity will turn to its pages in a vain search for unimpeachable sanction of his Episcopacy, or his Presbyterianism, or his Congregationalism, or his Catholicism. But if denominationalism is not in the Book, the abiding pillars which sustain the universal church, both temporal and spiritual, are there. Explicit doctrine may not be declared by it, but if the atonement is not to be found Calvary is; if one looks in vain for the Trinity, Father, Son and Holy Ghost are in evidence; though one is disappointed in a quest for a definitely outlined eschatology, he discovers the certain realities of resurrection and immortality. Yes, in all and through all that is written, there is given the biography of Jesus Christ. Does some one say, There are moral defects in the Old Testament—slavery is there, polygamy is there, and uncondemned? I do not dispute him, but bid him remember that the Bible is the record of a development, the narrative of a progress. The rays of light fall clear and distinct upon the floor through the pane of transparent glass; through another window, colored and darkened, the light enters in a diffused glow, but both the brilliant rays and the dim are to be traced in converging lines to the central sun. Through all the darkened veils of superstition and ignorance and sin hanging before the eyes of Israel, as well as through the purer and clearer mind of prophet and seer, we behold the lines of light that have their focus and source in the Christ that is to be. The ancient people drank of the spiritual Rock that followed them, though the waters which they took to their lips were often stained and polluted. All that is before Christ in the Old Tes-

tament points forward to him, and all that is after Christ in the New Testament reflects him, and the measure both of the truth and of the error of the Book is told by the testing of that supreme luminary.

THE BIBLE THE BOOK OF LIFE

Is the Bible an imperfect book? Certainly, for it is the most intensely human book that has ever been written. But when I bring my humanness to its humanness it finds me as no other literature does. I come to it in weakness and it imparts strength; I come to it in sadness and it throws a light upon my darkened way; I come to it in selfishness and it enlarges my heart, it purifies my motive. It seems, indeed, to usher me into an unseen Presence, to exhale an atmosphere which is moral and spiritual tonic. For practical purposes it is to me in very truth the Book of Life. Its authority is the authority of its truth, which gains the assent of my reason and wins my heart and enlists my will, and I know that it is inspired because it inspires.

From the time when his Spirit first strives in the reprobating conscience of the sinning parents to the time when the rapt ears of John hear the invitation of infinite hope, "The Spirit and the bride say come," the Biblical writings are to be taken as the history of the influence upon the life of men of the Eternal Word, who for thirty-three years was bodied forth in the flesh. The visible history of that Word is written for us in the four gospels, supplemented and confirmed by the independent testimony of St. Paul. Criticism has not shaken the essential integrity of the story. The external, and especially the internal, evidence as to its genuineness remains in unimpaired strength. The consistent portrait which is given of a unique and unparalleled personality beyond the power of human ability to conceive and set forth is its own irrefutable witness. . . .

THE REVELATION IN JESUS

The personality of Jesus is a disclosure of the infinite reaches of the heart and mind and will and conscience, and it seems not strange that there should reside in that personality a power to control, in some measure at least, the so-called natural forces.

In this Jesus we behold the ideal man. He gathers up into himself the common human nature and fulfills and glorifies its latent powers and capacities. We see in him our own selves at their best. He is the actual consummation of the manhood that has haunted our own dreams as a possibility. He, we instinctively feel, is the man we ought to be, and the man in some measure we can be. And as we recognize in him the realization of our own highest conceptions and desires, the full flowering of abilities that are but dormant or but feebly exercised, we discover investing his ideal human life a something that is as the background of a picture which gives effective setting to every object represented or, as the key in which a tune is pitched, heard in every note that is struck. It is said that Dr. Arnold appeared to those who knew him to be interpenetrated with a sense of the invisible. Supremely is this the impression which is made upon us by Jesus.

We observe his profound spiritual insight; we mark how ruled he is by motives drawn from the will and love of the Highest, in whose presence he seems ever to abide; we hear in his words a message charged with eternal truth and ringing with a note of absolute authority; we behold, glowing through all his personality, a strange, unearthly light, and as, with the spell of this impression upon us, we reflect how it accords with his own distinct avowal, uttered out of sincerest conviction, that he sustains an intimate and unique relation to God, we are led by him irresistibly into the holy of holies. By an influence more potent than argument we are persuaded that the human Jesus is divine.

Furthermore, the human in Jesus is seen to be the reflection of the divine in him. It is the great distinction of Christianity that it shows us God by revealing to us our ideal of self. The highest in the human is the outshining of the divine. Long since we were made to recognize the real humanness of Jesus. We have not yet sufficiently emphasized that his perfect humanness is the interpreter of his divineness.

THE MIND OF THE MASTER

The mind of the Master, his abounding sympathy, his unselfish devotion to others, his keen moral sense, his sane view of life is the perfectest setting forth of the noblest and loftiest in human life; it is the exhibition in time of the eternal humanness of God. In Jesus, then, we have the guaranty of our own essential kinship with the Eternal One—that we are in the image of God, partakers of his nature, in very truth his offspring. The Sonship of the divinely human Christ is the voucher for the natural sonship to which all men are born. Let us not be afraid of anthropomorphism; there is an abiding truth at its heart. When the Greeks conceived their gods in the likeness of their heroes, when the Romans bowed in worship before the exalted Caesar, when the church, losing her Christ in the clouds, sought to retain her hold upon him through the adoration of the Virgin and saint, there was pathetically indicated the craving of the human soul for fellowship with a divine Being having an essential affinity with its own nature. . . .

ETERNAL SONSHIP

This union of the divine and human manifested in the personality of Jesus, and representing and illustrating the essential kinship between God and man, is, we have reason to believe, the forth showing of an eternal relationship. He who while on earth designates himself as at once Son of Man and Son of God declares that he has had a glory with the Father before the world was. His Sonship is eternal—the logical supplement to the eternal Fatherhood.

THE TRINITY

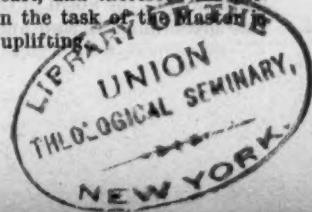
Sonship and Fatherhood are completed in a third distinction in the divine personality, which is designated as the Holy Ghost. It is the name which denotes God's energizing presence in his creation. The conception of the threefold nature of God is one which cannot be stated in precise terms, and it is inevitable that it

should be somewhat vague and illusive, for it presumes to enter a realm too vast for finite minds to explore. For practical purposes we may be content to repose our minds in the surface meaning of the three names which the New Testament uses together and upon an apparent equality, with no attempt to sound the metaphysical depths beneath them. The God infinite in wisdom, power and love is the Author of our being; he once manifested himself to men in the person of Jesus of Nazareth and so declared the reality and nature of his Fatherhood; he ever attends us as an invisible presence, taking the things of Christ and showing them unto us—this is a Trinity that we can comprehend and appropriate in our faith. If we seek not only to know God in his relation to his world, but also to know what he is in the constitution of his own being, the triune conception, clouded and unsatisfactory as any attempted statement of it must be, is the one to which reason can most easily adjust itself. It comports best with the great postulates which the intelligent mind is constrained to make concerning the Absolute Being. It declares his transcendence and his immanence, and in doing so saves us from deism on the one hand and from pantheism on the other—from the thought of a God who is absent from his world and from the thought of a God who is identical with his world; it preserves his unity and his manifoldness; it fills infinite force with the contents of personality. If the mathematics confuses me, I am yet less perplexed by trying to conceive three in one and one in three than by attempting to think of one that is not susceptible of partition. If I am plunged into mystery, so also am I when I seek to analyze my own nature, which wills and reasons and feels, and in each one of these activities engages the other two, and preserves in all three the identity of the conscious self. The Trinity may be an inexplicable doctrine, but it tenaciously retains its hold upon the Christian mind. The church has sometimes veered away from it, but only to return to it again. It commands the reason while confounding it, and we may believe that it does so because the mystery, inscrutable as it is, and ever must be, is the mystery of reality.

THE ATONEMENT

The purpose of Christ is to bring to realization the ideal humanity to which the race is born as to a birthright, to make men know and enjoy their sonship and brotherhood in the Father's house. This is the mission which brings to pass the incarnation.

It is not merely a rescue mission. Doubtless the sinfulness of the race gave impulse to it in the heart of the Eternal Father and may, in a measure, have determined the fullness of time for the coming of Christ and the manner of his coming, but his benign errand, unmistakably the work of redemption from sin, is more than that—it is the work of development and enlargement of the whole life toward the Christ standard, toward the attainment of likeness to his Sonship. The chief impediment is the selfishness of the human heart, and therefore the primary effort in the task of the Master is one of moral uplifting.



Selfishness separates a man from God as it separated the prodigal from his father's house. Just how the home coming is brought about we may not be able to describe. The reconciliation of an erring man with his God through Christ is a fact to be rejoiced in rather than to be fully explained. The self-denying Christ, whose death is the supreme event expressive of his devotion, discloses the love of God, and in the light of that love the baseness of sin; the double revelation excites repentance, and repentance in turn secures forgiveness. But the magnet of the cross does more than quiet the rebellious heart; it urges on to the ideal of manhood which it glorifies, and makes the crucified One a spiritual power in the soul. The life of Christ is the light of men. We have life by eating his body and drinking his blood—that is, by cultivating his spirit, by making his life the dominant influence in our lives. "Salvation," as Bushnell once said, "is being thoroughly Christed."

THE KINGDOM OF GOD

The mission of Christ is not merely to bring men to the ideal which he sets before them, but to bring man to that ideal; the dream and expectation cherished by the apostle Paul when he pictures the attainment of the race unto the full-grown man, unto the measure of the stature of the fullness of Christ. The proclamation of the kingdom of God so prominent in the gospel message supplements and completes the idea of sonship in the idea of brotherhood.

THE CHURCH

The naturalized subjects of the kingdom of God are those who render obedience to Christ and who honor his law of righteousness and his law of love in their relations to one another. In its most comprehensive definition the kingdom includes those who seek to conform to the Christ ideal. Moreover, it is the privilege and duty of the citizens of the kingdom to associate themselves together in organized bodies, that Christian belief and worship and fellowship may be maintained and extended. The visible church has its sanction not only in the explicit or inferential appointment of the Master himself, but in the fact that, as an institution, it is essential to the perpetuation and dissemination of the gospel. Therefore the obligation to support and become identified with organized Christianity is a universal obligation. Eligibility to membership in the organization should be found in the manifestation of loyalty to Christ. Whatever gives one the right to be called a Christian should be a sufficient credential for entrance into the Christian Church. The Master summoned unlettered fishermen to follow him, and taking little children in his arms he blessed them and said, "Of such is the kingdom of God."

SACRAMENTS

As structural in its life, whatever be the particular denominational form in which that life be expressed, and sacred to the church as gifts from the Master himself are the two sacraments—baptism and the Lord's Supper—the one symbolizing the indwelling of the Spirit of God, purifying and sustaining the soul and bringing it

into fellowship with Christ, to be performed upon believers and upon their children through the vital sponsorship of parenthood; the other a memorial of his sacrificial life and death, a sign of mutual covenant between him and his followers, and a means of making more near and real the spiritual communion which his followers have with him and with one another.

THE FUTURE LIFE

The ideal life which Christ proclaims and lifts up as the alluring goal for the individual and for the race, the life which collectively lived is the kingdom of truth and righteousness and love, has its consummation beyond the limits of the present world. By his resurrection, by his transcendent, supernatural character and by his explicit teaching Christ confirms the arguments of reason and the yearnings of the heart and brings life and immortality to light. Not explicit as to detail, leaving the veil of mystery still depending before our eyes, he gives us persuasive witness to the mighty fact. He indicates that the future existence is to be continuous with the present existence, that the seed sown now will yield fruit in the time to come, and that the harvest beyond the grave will be determined in its value by the moral and spiritual tests which he imposes. Eternal life, both here and hereafter—for it is a possession which death does not essentially alter or interrupt—is the Christ-dominated life—the life lived in the Christ spirit and truth. Jesus' central statement concerning reward of merit in the world to come is that the blessed are to be those who consciously or unconsciously have done good according to his example. His great generalization respecting the felicity of heaven—a generalization which gives warrant for the fondest hopes we cherish as we try to anticipate that better country—is that the righteous are to be permitted to have his company; while the sorest penalty falling upon the unrighteous is that they shall depart from him.

There may be existence outside his kingdom in the future world. Jesus does not, I think, say anything to warrant us in supposing that the soul that is disobedient will suffer extinction, but the existence that has not the joy of his truth and fellowship is to his mind so poor and partial as to involve a loss that is equivalent to death.

But it would seem that Jesus lays more stress upon the contents of destiny than upon its extent. Manifestly it was important to speak simply and realistically to the disciples, who, at the best, were incapable of fully understanding him. Thus he outlines the future world in pictorial language, and deals, as he so often does when speaking upon other themes, in principles and tendencies rather than in exact and literal representations of fact. "I have many things to say unto you," he says, "but ye cannot bear them now." It is significant that those reassuring words were uttered in connection with the statement, which perplexed and troubled his disciples, that it was expedient for them that he should go away. The life of the spirit, disassociated from the medium of sense, could not be comprehended by us even if it were described.

Eternity is too vast and too strange to be explained in terms of finite speech. May we not suppose, therefore, entirely apart from fine etymological distinctions, that when Jesus speaks of eternal life and of eternal punishment he is employing a qualifying adjective which unmistakably indicates a wide distance separating two states of other world existence, but does not necessarily attach to them the idea of endlessness, which is an idea utterly beyond our power to conceive?

But it is somewhat remarkable that concerning that of which we know the least the creeds have often been most inconsistent and the fiercest battles within the church have been fought. As we confront the impenetrable mystery of the unseen world, must we not be humbled and awed, and, speaking with reverent reserve, feel constrained to put a rein even upon the dictates of reason and the hopes of an importunate heart? Observing the tendencies of character to become fixed, to dwarf and wither in the terrible, unerring sequence of evil-doing; unable to see how the accident of death, even though the fleshly handicap be removed, can suddenly transform the moral nature; recognizing that we must in all probability continue in the next world about where we leave off in this world, and there bear the natural, moral and spiritual effects of the life lived here; instinctively feeling that death brings us into closer relation to God and so is in some sense a veritable passing on to judgment, our conscience bearing us witness that "the sting of death is sin"; unable to resist the impression of profound seriousness and startling portent as we hear the Master's unequivocal strictures upon disobedience, and especially as we are ushered before the solemn, awful scene in the twenty-fifth chapter of Matthew—we cannot confront our obligations with lightness of temper; we must feel the urgency of immediate obedience; we must admonish ourselves and others that "now is the acceptable time, now the day of salvation."

As I stand upon the threshold of what, with your concurring advice, will be my second pastorate—prompted by the remembered joy of service and humiliation of failures, by the insistent need confronting me on every side and the opportunity commensurate with it, by the inspiring presence of fellow-laborers, by honored traditions preserved in this historic place and tender memories of the just made perfect lingering here with enduring fragrance, and most of all by the sense of duty that urges me on with the authority of a divine command—I would be a more faithful and useful steward of the mysteries of the faith; I would come myself and bring others into closer fellowship with Him in whom those mysteries are hid and by whom they are explained; I would have my creed comprehended in the fervent and sincere avowal of the aged professor who, it is said, met his class one morning and exclaimed, "Young gentlemen, I have one passion, and that is—Christ!"

Rising men shall meet with more stairs to raise them, as those of falling with stumbling-blocks to ruin them.—Thomas Fuller.

From Two Important Mission Fields

Cheering Tidings from Competent Observers

India After the Famine

BY REV. J. P. JONES, PASUMALAI, SOUTH INDIA

It has been announced to the world that the great famine of India is at an end. Hardly yet. Abundant rains have suddenly transformed the parched, barren wilderness into sprouting fields and verdant plains. The tramp of the mighty host from famine camps to deserted homes and fields is daily heard and hope springs afresh to cheer and inspire the crushed millions. But the bitterness is not, by any means, all gone. Dead cattle have to be replaced, seed grain has to be secured for sowing, craving appetites have to be satisfied in part until the coming harvest season. Where is all this to come from? Hope, indeed, hath come—a Nebo's gaze on the land of plenty—but Jordan is not crossed. There will be still large need and opportunity for altruistic effort and for the continuance of that Christian love which has flooded India with its light and fragrance during the last few months.

It is refreshing to see that missionaries in the famine regions are alive to the Christian opportunities which this calamity has brought and that they are seizing it at the most advantageous point—the gathering in and feeding of famine orphans. There is no work during a famine which both appeals so strongly to Christian sympathy and yields a larger harvest of Christian results than this. The famine orphanages of nearly a quarter a century ago in South India have left as their tribute to Christianity many hundreds of sturdy, earnest Christians and scores of mission agents, including pastors, who are an honor to the cause of Christ.

In these days of change and reform one wonders whether the caste system, that great taskmaster of the past, may not be really converted into the efficient servant of progress and blessing. Recently the Rajput caste of north India took in hand the twin evils of early marriage and excessive expense at marriages and funerals. They prescribed a minimum marriage age for all their young and placed a limit of expense for weddings and obsequies. Thus they have done for their people what even government dare not do and are enforcing these rules with a vigilance and an authority that the state cannot command. In other parts of the land, also, caste influence is gradually being exercised on similar lines.

The attitude of Hindus towards our faith and Lord has wonderfully changed during the last two decades. Twenty years ago it was the popular thing to speak with respect of Christianity and to admire its beauty and praise its might. But the Christ they despised, criticised and unfavorably compared with Hindu deities and heroes. How different today! Our religion has suffered eclipse and is scorned by the educated. They claim that its philosophy is greatly inferior to Vedantism and that in ritual and devotional power it is far behind their ancestral faith.

But Jesus, during these days, has risen from obscurity and disesteem to find among educated Hindus not only admiration, but, in many cases, even love and devotion. They confess him to be the Incomparable and would be glad to give him supreme place in their pantheon as their ideal of life. They study his life with warmth and enthusiasm. Any book pertaining to him finds a welcome. The gospels they place with the Bhagavatha Gita, their choice Hindu book of devotion. I recently sold dozens of copies of a Kempis's Imitation of Christ and Sheldon's What Would Jesus Do? to cultured Brahmins, who, while despising our religion, are the willing, eager

students of our Lord's doings and teachings, and who feel that their life is enriched by an appreciative study of his example. To such, and they are among the ruling class in Hindu society, the problem of today is: How and to what extent can we take Christ while discarding Christianity? To Christian workers in India there is much encouragement in this attitude.

Recently compiled statistics give us the results of mission work in South India during the last two decades. There has been an encouraging and significant progress all along the line. The two years compared are 1878-98. During these years the number of communicants has nearly trebled, while the Christian community has grown from 295,929 to 523,494 souls. The native pastorate has increased from 206 to 407, while the annual contributions of native Christians have risen from \$21,500 to \$75,000. The missionary force has grown from 200 to 406, and the total native agency represents a mighty army of 10,675 men and women.

The grand educational work of these missions is represented by the 83,000 boys and 51,000 girls who attend the mission schools. This represents much seed-sowing in these young minds and hearts.

In the recent South India missionary conference—a large and representative gathering—the characteristic keynote was co-operation. The last few years have seen many barriers between sister missions fall down and a spirit of comity dispel jealousy and suspicion. A desire for co-operation is working itself out in many schemes of mutual helpfulness and union. Under its influence three neighboring Presbyterian missions—those of the Dutch Reform of America, the Free Church and the Established Church of Scotland—have just perfected an elaborate scheme of co-operation and union which will doubtless lead to large blessings of growth as of economy. The leaders of this scheme are asking why should not our Congregational mission, kindred to them in so many ways, join them in this movement. Why not?

Current Christian History in Turkey

BY REV. GEORGE E. WHITE, MARSOVAN

The Armenians, according to their own tradition, are descended from Togarmah, the great grandson of Noah, and Professor Rawlinson explains the name Togarmah as compounded of *toka*, the Sanscrit word for tribe, and *arma*, whence comes the word Armenia. At any rate, the Armenians are among the oldest nations of the Old Testament, as they were among the first nominally to accept the gospel. Never very numerous, their fatherland at the southeastern curve of the Black Sea having no natural boundaries, they have never wandered very far from Mt. Ararat, their national pivot, and have endured all national calamities with the resignation of unyielding staying power. Their last blow, the massacres of 1895, cost the lives of about one in thirty of their people, but nowhere does any marked diminution or defection in their numbers appear. To a surprising degree they have recovered their former position and resumed their former relations with the apathetic Turks. The eastern part of Asia Minor, the hill country of the Koords, is always more or less unsettled, but in the west the Ottoman government holds a firmer hand and all classes are comparatively prosperous. The crops of this season are abundant.

Those massacres were partly due to an awakened national consciousness that in recent years has been stirring among the Armenians. Since political aspirations have

been blighted they have turned with more intense affection to their old national church. In centuries past this was the one rallying point of their history, without which they must have disintegrated as a people. During the last fifty years of the nineteenth century 50,000 persons, mostly Armenians, joined the Protestant movement in Turkey originated by the American Board. Young men in whose hearts evangelical convictions are awakened are now slower to abandon the church of their fathers. Patriotism moves them to wait for reformation within. The old church accordingly has a growing element of enlightened men. Cities like Tocat and Sivas have large congregations seeking the truth as it is in Christ, but with no present purpose to leave their mother church. Picture worship is losing its influence. Many are calling on their ecclesiastics to give them the gospel, not rites and forms. Many feel that they have lost the way to God, and they want to find it. Here a monk and there a teacher rises up to preach Christian truth, and the people welcome it. Sometimes fervent prayer meetings are held. Sporadic attempts are being made to introduce Sunday schools, the leaders in all such endeavors being frequently students from the missionary schools. The patriarch encourages the reading of the Bible, and the American Bible Society reports a circulation of over 11,000 volumes in its Armenian department in 1899.

The future of such a reform movement is a question. Armenians of the clearest spiritual sight have the least hope that the old church will materially change. Church history shows that God's way of reform is usually by the coming-out process. It seems clear that the best influence for the reform of a hierarchical church proceeds from a thoroughly evangelical church working beside it. This is a time for redoubled earnestness among the Protestant churches of Turkey—for efforts such as those of Dr. Farnsworth of Cesarea, who for forty-eight years has labored for the evangelization of Turkey through the medium of the native evangelical churches.

Schools and colleges are opening now for the work of the new year, over 23,000 pupils being gathered in the schools connected with the Board, whose aim is education in order to evangelization. As a rule every pupil has a Bible lesson every day. Of the whole number about 4,000 are orphans, in whose care Swiss, Germans and English cordially co-operate with Americans. French Jesuits have large numbers in the primary grades, but the lead in higher education is conceded to institutions founded by representatives of the American Board. Our higher schools educate hundreds of the choicest young people, who in turn educate and influence thousands of others. Two important avenues of indirect influence also open before these schools; to some they are helpful models, to others, both Mohammedan and nominally Christian, they become rivals, throning them on higher standards in order to hold their patronage. Slowly all classes are coming to perceive that it is their Christian character and clean morals that make the American schools what they are. Many missionaries are earnestly praying for a new gift of divine power in all these schools and churches. This is the point for friends in the homeland to put first. The greatest need of this waiting, waking empire is for the united prayers of God's people.

A man may not care for more knowledge than to know himself; he needs no more pleasure than to content himself; no more victory than to overcome himself; no more riches than to enjoy himself.—*Joseph Hall*.

The Education of Uncle Ned

By Virginia Frazer Boyle

[Mrs. Boyle writes successfully both verse and prose, but is perhaps best known for her stories of the South, before the war, and for her studies of the Negro life and character. In 1896 she won the prize for the best poem on the occasion of the Tennessee Centennial, and a year later her novel, *Brockenbourne*, a tale of Mississippi in ante-bellum days, was being enthusiastically praised by the reviewers. Her latest book, *Devil Tales*, contains amusing stories of Negro superstitions. Her home is Memphis, Tenn.—EDITORS.]

The afternoon was redolent with the breath of midsummer; the bees droned, drunken with the sweets of the garden, and a mocking bird called far and clear from the upland, but Uncle Ned did not hear it.

A partridge, with eighteen little ones in the covey, scuttled across to the hay field almost at his feet, but Uncle Ned did not see them, hidden as he was in the shadow of the fig tree.

"Hain't no usen tryin' ter set up ter dis," he sighed, taking off his spectacles and wiping them; "I des bardaciously gotter git down ter hit!" and, suiting the action to the word, Uncle Ned stretched himself upon the ground, spreading something out tenderly before him, and again his lips moved like the breathing of an incantation.

But Uncle Ned was no hoodoo, and both he and his occupation were very, very human, for after a while the mental labor, together with the heat, the bee drone and bird song, proved too much for him, and he laid his face upon his task and slept.

Uncle Ned was presiding elder and first exhorter on Judge Clayton's plantation, and 300 Negroes "sat under" him on meeting days. As a "zorter an' spounder" he had no equal, his fame having spread for a hundred miles down the river, and sometimes Uncle Ned was borrowed to minister to a distant flock.

It was said by the Negroes that he had great book learning, almost as much as Ole Marse, and no other hand had dusted the "sheep and calf" in the office for more than thirty years, while twice a week he went into town with his master to the county site to do something of importance in the office there. Besides possessing all these advantages, he studied a mysterious little blue book nearly all the time, and when it was not in use he carried it under his arm.

"Dar's wonders an' powers hid in dat book," said Aunt Keziah, who helped Maumer in the nursery with the black babies, "an' on'y a wise man kin understand 'em, an' Unc' Mose he say dat Unc' Ned git dat book fum er dead an' gone king, sho'!"

With unspeakable pride Uncle Ned on state occasions wore the Judge's old broadcloth, the only slave who had ever had the honor, and it booted nothing that the Judge's form was rotund and the 'zorter's shank was lean—Uncle Ned wore it with all of the dignity that should extend from bar to pulpit. On this particular occasion Uncle Ned had been laboring, but this labor was his secret, known only

to a few of the juvenile members of Ole Marse's household, who had never broken faith.

The afternoon wore lazily away, even the bees in the pulsing heat had ceased to drone and not a soul seemed astir on the whole plantation. But not fifty feet away by the side of the branch a small boy was very wide awake, to the utter undoing of the minnows sporting in its waters.

"Uncle Ned! O-O-O! Uncle Ned! Come fix my fishing pole!"

Uncle Ned stirred, for the voice was as clear as a bugle call.

"O-O-O-O! Uncle Ned! Come fix my pole!"

There was subconsciousness in the "mountain," for it turned over.

"Uncle Ned!!!"

The "mountain" was cognizant, for it grunted slightly.

Then after an impatient pause, following the course of nature, Mohammed went to the mountain.

"You've been asleep," said the young fisherman.

Uncle Ned sat up and sheepishly rubbed his eyes.

"Naw, naw, I hain't, honey—I been mighty busy!"

"Well, I don't care whether you've been asleep or not," said the spoiled rascal, "but I want you to fix my pole. Will you fix it, please?"

"Yah, yah, little Marse," said Uncle Ned, trying to yawn himself awake. "But don' you wanter hear Ole Ned outen de book fur er little bit, fust?"

"No, I don't," said the small boy, kicking up a dust. "They're biting good now and I wanter catch twenty-five. Sam caught twenty-five yesterday evening."

"Des er little bit, lack er good chile, honey, 'case I knows 'em all now—den we fix de pole," pleaded the persuasive voice.

But the branch was sparkling invitingly where the sifted sunbeams touched it. "You didn't know 'em the last time I heard you, and I am tired trying to teach you. I just don't believe that you can learn 'em, Uncle Ned!"

"Yas, yas, Unc' Ned know 'em all now, honey—know 'em good! Ef you hears 'em right now, I gwine fix you' pole an' den I gwine tek you down ter de bottom an' blaze dat big swee' gum I tol you 'bout!"

"Hump! you promised that when I heard you before! I don't see what you want to fool with books for, anyhow! I certainly get enough of 'em every morning, without worrying with you when I want to play!"

"I git Ole Marse ter lemme tek you down whar you kin ketch er feesh es long's you han', " said Uncle Ned, feeling his way.

"Pshaw! they're 'most as long's that right here in the branch, if you would just fix my pole," grunted the small boy.

"Es big es my han', den," suggested the old Negro.

The small boy cautiously and silently

measured the length mentally, then his eyes sparkled. "That's twice as long as any Sam caught. Will you, Uncle Ned?"

"Sho'."

"When?"

"Termorer."

"Cross your heart and body an' hope to die?" queried the youth.

"Hope to die," responded Uncle Ned, solemnly.

Then Ole Marse's latest born held out his hand, and Uncle Ned tenderly drew the mysterious blue book from his pocket.

Eight children of Ole Marse had come to years of discretion, a fact upon which he prided himself, and Uncle Ned held an agreement with every one in turn, having some troublous passages to preserve the compact with the boys, so by the time it had become the task of the present little Marse to serve, the little blue book was somewhat old and ragged.

"But dar hain't no herry," said Uncle Ned, apologetically, "fur I druther git de larnin' slow lack, 'case den I caint furgit hit."

So years and children came and went. The first little Miss now lived in a home of her own, but brought each year to visit grandmamma a dainty counterpart who delighted in teaching Uncle Ned, "because mamma did it when she was a little girl."

Then the first little Marse had gone away to a distant city to make a fortune, because the life of the plantation had become too monotonous—but the second page of the little blue book was never turned.

The fig stick pointer in the young master's hand was grasped with firmness, as he sat with dignity on a low stump, his legs just long enough to cross.

"B—a, ba, c—a, ca, d—a, da, f—a, fa," spelled Uncle Ned volubly after his preceptor. And then the oral lesson over, the pupil rubbed his "specs" and put them on for the alphabet.

"A!—you know big A, Uncle Ned!"

"Yas, yas—des like de plow handles wid de cross piece en de middle," assented Uncle Ned, "A!"

With much prompting on the part of the teacher and many homely suggestions by way of better remembrance next time on the part of the pupil, the capitals were dismissed, and the preceptor, with an ax of his own to grind, was encouraging and patted the student on the back most patronizingly.

"You said that mighty well, mighty well, Uncle Ned!"

The old man's eyes glowed at the warmth of the praise.

"Didn't I done tolle you Unc' Ned knowed 'em dis time, honey?"

"Now," said the instructor, with unction, "we'll try the little letters, because I want to earn the sweet gum and the fish honestly."

"A, b, c, d, e, f, g," repeated Uncle Ned, as fast as the fig stick pointer was moved.

But it was all too easy—something was

wrong—Uncle Ned knew them too well—and the perplexed teacher wrinkled his brow.

" Didn't I tol' yo' I knowed 'em, honey? " cried Uncle Ned, exultantly. " Now we sho' gwine tu'n de page! "

A sudden personal recollection stirred the memory of the pedagogue, and a very dirty, chubby hand covered up the capitals.

" Now, Uncle Ned, what's that? "

" A, " said Uncle Ned.

" And that? "

" B, c, d, e, f, g. "

" Good! Now, " said the wily teacher, " I'm going to skip you about, and if you 'pass,' then I'm going to turn the page! "

Uncle Ned straightened his back and smoothed his shirt front at the mere idea. Actually turn the page—the height of his ambition, the consummation of his dreams for more than twenty years!

" A, z, x, b, " said Uncle Ned, tremulously.

" No, " said the preceptor, sternly, " the last letter is not right! "

The pupil gazed blankly, then took off his specs, breathed upon them, rubbed them carefully and adjusted them again.

" Hit do look powerful lack 'b,' honey. "

" But it isn't 'b,' " the piping tones mimicking as far as possible the thunderous ones of the tutor at the " Big House. "

" Hit mighty fine print, honey, or de page done git rubbed, " Uncle Ned weakly suggested.

" Well, it isn't 'b,' rubbed or no rubbed. "

Uncle Ned polished the specs again to no avail, then shutting his eyes tight, he floundered, wildly:

" P! "

The branch still beckoned, with the most exasperating sparkles, and it was growing late.

" It isn't 'p,' it's 'd,' and I don't think that you know this lesson at all, so take the book and learn it! "

This was but a repetition of an old-time defeat, and Uncle Ned, crushed and humbled, took the book in silence, and "getting down to it" again conned audibly.

But the little pedagogue lingered, standing first on one foot, then on the other, making tiny trenches in the dust with his bare toes as he cast a pitying eye upon the prodigious efforts of his late student.

The cows had all come home and Susan was milking in the lot, the soft breeze that came with the sunset rustled the leaves and dropped the ripe figs almost into Uncle Ned's hands.

" I'm mighty tired of waiting, " said the small boy, very humbly, at last, " Don't you think there's time to cut that sweet gum before supper? Do, please, Uncle Ned! "

Uncle Ned's education progressed adversely, as usual, but when his own beautiful promises had been fulfilled he patted the blue book lovingly as it lay upon his knees and comforted his old heart with the old, familiar phrase: " Nebber min', little Marse! I wants ter git de larnin' slow lack, 'case den I caint furgit hit! "

But the awful strivings and groanings in spirit of Uncle Ned over his education were as a sealed book to his people, for secrecy was part of the contract with the

little lads, and down in the quarters his influence waxed greater with each succeeding year. Then when the age of limitation came to Uncle Ned he was manumitted by Ole Marse, according to his custom.

Nothing now stood in the way of ambition; the blue book became more and more worn by constant usage and "getting down to it," and no priest of strange rites was ever more faithful to his shrine than was Uncle Ned to the object of his ambition, while down in the quarters, because of his mysterious, constant occupation, his fame had grown until he was the envy of the keenest hoodoo among them.

" Fur, " said Aunt Keziah to Maumer in the nursery, " de hoodoos des git dey larnin' uten dey head, but Unc' Ned git de larnin' er de white folks an' de niggers, too! "

The time wore on, but they were the numbered days of Uncle Ned's calm supremacy, for there was a rival in the field, a preacher who could call up the mourners by the hundreds simply by a wave of the hand.

The quarters were astir with the announcement, and Uncle Ned preached a powerful sermon of warning against the "devil's angel of light."

Though at last, Uncle Ned's logic and theology could calm the fermentation no longer; his people's eyes were burning and their ears itching to see and hear the stranger, and finally the old parson was challenged to a contest.

Uncle Ned was restless and thoughtful; more and more in public he studied the blue book, but it was for effect this time, and the little preceptor was not impertuned.

Then the Sabbath for the momentous contest arrived, and the usual congregation was augmented by the excited worshipers from Major Jones's plantation, who had just "come through" under the exhortations of the stranger parson.

The crowds had gathered early. The atmosphere was still hazy with the lingering Indian summer, despite the early frost, and mingling with it rose the smoke from the scattering fires built here and there beside the log seats for the benefit of the youngest pickaninnies. "Mammies" hushed their little ones and "daddies" had forgotten to brag, for there could be no gossip save of the wonderful stranger. He had never been a slave, though he was black, and he read just like "talking out of books."

" But Unc' Ned sho' kin beat him for all dat, " said Aunt Keziah to an attentive throng, for Aunt Keziah was known to have powers herself and disposed of charms for a small consideration.

A platform had been erected in the midst of the log seats, and the stranger by courtesy came first. The smoke from the fires had died away, the pickaninnies were asleep and the congregation held its breath. The stranger looked in pity upon the assembled happy people, then rose in the dignity of his superior position. Now he swayed them with allegorical allusions, which they did not understand, pompously citing book and page, then long and unfamiliar words rolled off his tongue as easily as from a newly-oiled pendulum. The audience was carried beyond itself. That it did not understand, it was all the more charmed,

" Philosophy, " shouted the spirited orator, " shall encircle the universal plan! There is no depth it shall not reach, nor mystery it shall not fathom! Wonder workers shall slink away in the sunlight of its day, and their works shall die with them! "

The hoodoos in the background scowled, for they understood enough to know that this smooth-tongued stranger was striving to sweep away their strongholds, though to the mass it was one grand medley of beautiful words, and it thrilled and swayed in admiration.

Time was called and the great man took his seat, but alas! in the grandeur of his own self-importance the preacher had forgotten to impress the mourners, and they sat like stocks, gaping in open-mouthed wonder; too late he saw that the mourners' benches were empty, for the mourners did not understand. Then Parson Sellers called up the other contestant.

Uncle Ned, overcome by the grandiloquence of the stranger, whose big words seemed to flow so easily, felt that this was the occasion of his life. These were his people, here he was born and bred, Ole Marse "trusted him like he was white," and a limber-tongued stranger, a free nigger (a cognomen of contempt), should not wrest his honors from him without a mighty effort, and Uncle Ned was a diplomat and he knew his people. Remembering the victories of the past, won without question, he placed his Bible under his arm before mounting the platform and the mysterious little blue book was very much in evidence.

" De stranger got er bigger Bible dan tuther un, " whispered Aunt Keziah to Maumer, " but he sho' gwine par'lice 'im wid de little blue book! "

" Cou'se, " said Bithie, who was Aunt Keziah's factotum and always had a cough when the latter had the asthma, " cou'se; he caint mek er stan' 'gin de Bible an' Unc' Ned's little blue book, 'case Unc' Ned know 'bout es much es Ole Marse do! "

" He mek er powerful showdown, " whispered Parson Sellers to Parson Jones behind the rude pulpit, " but de little blue book sho' gwine stranglie de stranger, fur hain't Unc' Ned done growed ole an' feeble stiddyin' uv hit an' hain't put hit down yit? "

But Uncle Ned had laid his Bible upon the stand, with the little blue book upon it, open at the first page.

Be it far from the chronicler of these simple annals, in this time of unbelief, scoffing and doubt of everything, to question or even analyze the theology of Uncle Ned—albeit his Bible was upside down, and the first page of the open blue book had a way of hopelessly blurring itself, even before the dignity of the great brass spectacles—but, suffice it to say, according to the lights of their old-time religion that their fathers, trained by a God-fearing master, had tried to live and die by, though mixed with superstition and a range rites but still preserving the convincing germ of truth, Uncle Ned had the mourners' bench full to overflowing before he had reached his first period, and by the singing of the second hymn they were down in the straw and the benches were ready for another relay.

Such an awakening had never been had but once before, and it was a good sunup

when Parson Sellers called the contest at an end.

Uncle Ned, smiling and triumphant, retired to the rear with the voices of the shouters ringing in his ears. This was victory, triumph—enough to remember for a whole lifetime!

Baffled and trembling with rage and disappointment, the stranger rose to his feet.

"Brethren and sisters," he said, "I won't detain you long, but let me say just one word before we break up this assembly. I do not question the decision of the judge and I acknowledge the defeat, for this old parson you have known all of your lives has called up seventy seekers to my none." A wave of approbation swept over Uncle Ned's people.

"I acknowledge all this," said the stranger, "but before we say 'good-by' I want to lift the veil of deception and uncover the wing of hypocrisy before the poor blind eyes of you people; for the little book that your parson sets so much store by, and lays beside his Bible when he goes to preach, is nothing but a *little blue back spelling book* that they teach to children at any little school!"

There was no applause; the homily had fallen upon ears that would not hear, for the faithful gave honor to the prophet of their own country, and followed by the hoots and jeers of 300 overwrought worshipers the smooth-spoken stranger was forced to beat a hasty retreat.

But this was the graduation of Uncle Ned. With many a sigh the once mysterious blue book was laid away to keep company with his dead Miranda's clothes. Little Marse was no more importuned to hear the lessons, but instead, on Sunday afternoons, he read from the "Good Book" tales of the patriarchs and their reward, to the great spiritual comfort of his dusky listener.

With the first fall of snow a grave in the Negro burying ground was waiting to be filled, and Ole Marse stood beside it with tears upon his cheeks. Ole Miss was there, too, and her lip quivered as she turned to whisper something to Ole Marse.

Before the grass was green upon the little mound there was placed at its head a snow-white stone; but, not unmindful of the struggles of the humble patriarch and his baffled ambition, Ole Marse had carved upon its top an open book that bears its legend even to this day:

UNCLE NED"

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life."

Important Questions

Of the two questions in which the American people are the most deeply interested just at present—the questions how best to administer the affairs of great cities, and how most wisely to organize the world—one answers to the Tarsus and the other to the Rome of our text. My contention is that neither of the two questions can be adequately met or satisfactorily answered until we bring to bear upon them the forces of that heavenly citizenship in which Paul confided most of all. Yes, Paul, who; while he loved Tarsus and respected Rome, set high above them both, in his thoughts and in his hopes, the city of God. —Rev. William R. Huntington, D. D.

The Thoughtful Use of Hymns

Lesson II. The Attitude of the Singer

BY REV. EDWIN HALLOCK BYINGTON

Is a hymn to be used as a quotation, expressing the convictions and feelings of the author and leader of the meeting? Or is it to be sung as the singer's own sentiment? The first view is dangerous: to sing one thing and believe another hurts the soul and misrepresents. The second is a difficult position sometimes, especially for a professional singer.

Though literal agreement with every detail of a hymn is not possible, sympathy with its general teaching is necessary for true singing. When we sing "Holy, holy, Lord God Almighty," we are not announcing Heber's belief in the holiness of God, nor bringing before the throne of God Heber's adoration. We are expressing our convictions, our own worship. To sing a hymn is to adopt it. It ceases to be the author's; it becomes the singer's. Similarly should we be in spiritual sympathy with the hymn. The consecration it expresses, the experience it narrates we may not yet have attained, as in "When I survey the wondrous cross," but if we long for them let us sing it; if we would spurn them let us be silent. All recognize the importance of a certain sympathy between the words and the music. It would be an outrage to sing "Alas! and did my Saviour bleed" to the tune Antioch. How much more important that the mental and spiritual attitude of the singer should be in real accord with the words. Hymns not only indicate where we stand, but what we would attain. They are often instruments to lift us to truth and consecration. Sympathy with the hymn, however, is essential.

A hymn assumes a certain condition in the singer or his surroundings, and when these exist it attains its greatest effectiveness. The soul cannot run off hymns in succession, as a machine does nails. No two hymns are alike, and there must be an adjustment of the soul for each. To sing "Asleep in Jesus! blessed sleep!" and then instantly to attempt "Onward, Christian Soldiers" would give the soul a wrench. It needs to be made ready. Before each hymn we should seek to realize what mental and spiritual attitude in the soul will enable us to sing it as our own, and with a true spiritual responsiveness, instead of plunging into it blindly, as we often do. It would be well if a leader, instead of reading a hymn, would in a few words indicate the true spiritual attitude for that particular hymn, or say something that would lead the congregation into it. There is too much of the "One, two, three, go," in our method of starting hymns.

Is it "Glory to Thee, my God, this night, for all the blessings of the light," then remember in swift thought the day now closing, and the great Guardian of the dark and silent night. Is it "Lead, kindly light!" recall for a moment the perplexing questions that have been troubling us. Is it "My Jesus, as thou wilt," summon that bitter sorrow, that it may be sweetened and softened, ere the last verse is reached. Is it "How firm a foundation," recall those terrifying fears

for the future that they may vanish as mists before the rising sun. Is it "Onward, Christian soldiers," run over in your mind the needs and opportunities of the church. Is it "O, turn ye, O, turn ye, for why will ye die," breathe in prayer the name of an unrepentant friend. On reading last month's lesson a friend wrote me of the lines of George Herbert:

The fineness which a hymn or psalm affords
Is when the soul unto the lines accords.

Not that we should precede each hymn with a morbid self-examination; but we should seek to prepare ourselves for each hymn, that the right persons and not the wrong persons may be singing it when we are singing. The violinist does not regard that time wasted which he spends in bringing his instrument into tune with the accompanying piano. Did you ever ask the congregation to join in the reading of the hymn aloud with you, before singing it?

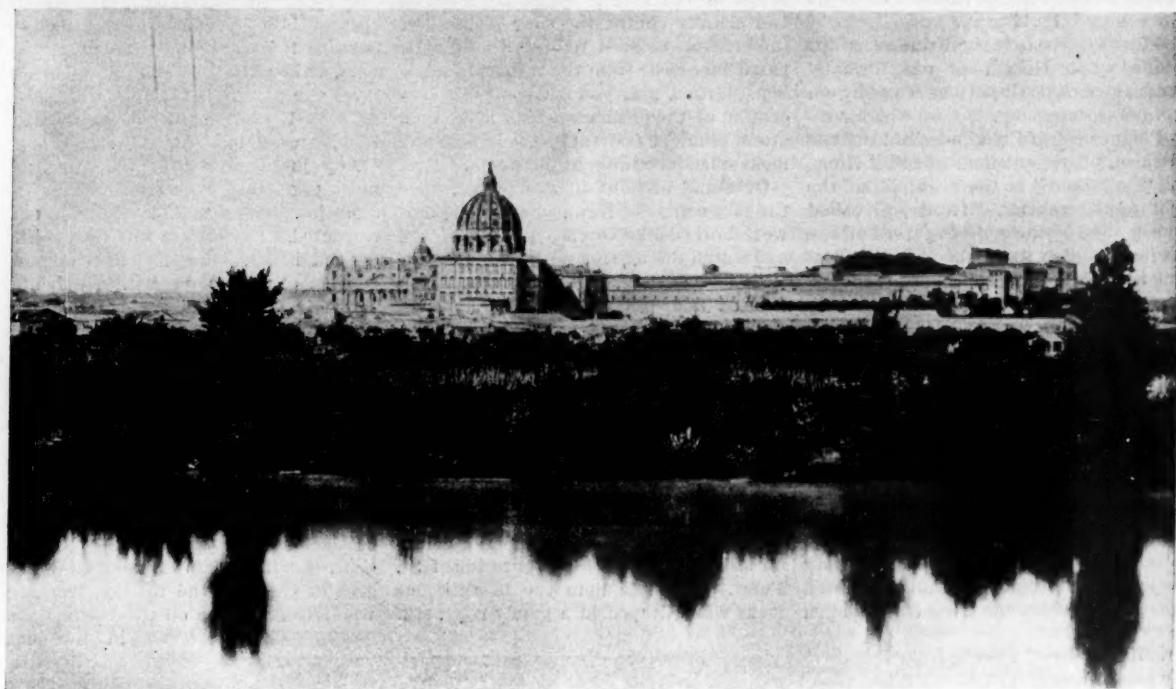
An interesting side study, based on the fact that hymns assume certain conditions in the singer and his surroundings, is the effort to ascertain how many of our hymns can be sung in heaven. Induce your friends to express an opinion. Of course all hymns that assume sin, sorrow, separation from heaven, and other earthly conditions, would not be appropriate in heaven. Find, if you can, in a single hymn-book ten hymns which would do for heaven.

The work for those who wish to join this study. What hymn would best accord with your spiritual condition under each of the following circumstances? 1. When perplexed by doubt. 2. On Christmas morning. 3. At the communion service. 4. After the loss of a dear friend. 5. On a starry night. 6. On remembering an unkind word or selfish deed. 7. When longing for closer communion with Christ. 8. When fearful about the future. 9. When anxious to arouse the church. 10. When attempting to lead another to Christ. Write the first line of each of these ten hymns and send me your paper as soon as possible.

Optional work. Write a brief paper on any of the following themes: (a) Irreverent familiarity, in hymns, with sacred persons and interests; its extent; its effects. (b) The dearth of happy allusions to earthly blessings, especially to friends, family and home, which are ignored in our hymnology; account for it; justify or condemn it. (c) Why do hymns embody feminine rather than masculine virtues? Why clinging rather than chivalric in their spirit? (d) Make a collection of Neale's translations of Greek and Latin hymns. Note the spiritual attitude for the singer in this group. (e) Discuss the position held by many though opposed in this paper, that we may sing hymns whose utterances we would disown in ordinary speech. (f) Select a score of hymns and indicate the ideal spiritual attitude for the singer to have in each case. (g) Oppose or indorse the custom of having different hymn-books for morning worship, Sunday school, Endeavor Society, gospel meeting and prayer meeting.

Beverly, Mass.

If I die, the world shall miss me but a little; I shall miss it less. Not I me, because it hath such a store of better men; nor I it, because it hath so much ill and I so much happiness.—Joseph Hall.



St. Peter's and the Vatican, Rome

Holy Year in Rome

By Frances J. Dyer

Absorbed as we have been with our own great assemblies, like the Ecumenical Council in New York and the Christian Endeavor Convention in London, it is not strange that we Protestants have scarcely noted the remarkable religious ceremonies which have been carried on in Rome almost continuously since last Christmas. Except during July and August when, for sanitary reasons, pilgrimages were interdicted, each month has seen an unparalleled influx of visitors to the Eternal City in order to celebrate the Jubilee, or Holy Year of the Roman Church. It was instituted by Boniface VIII. in 1300, for the purpose of granting special indulgences, and ordered to be observed every hundred years. Before the century closed the interval was reduced to fifty, then to thirty years. Later, about 1480, Sixtus IV. decreed a Jubilee once in twenty-five years, but owing to political disturbances in Italy there has been no celebration until now since 1825. This long suspension, the personal popularity of Leo XIII. and the fact of this being the last year of a century are some of the reasons that drew tens of thousands to the seven-hilled city, "the pride of Horace, the dream of Dante and the joy of Raphael's seraphic eyes."

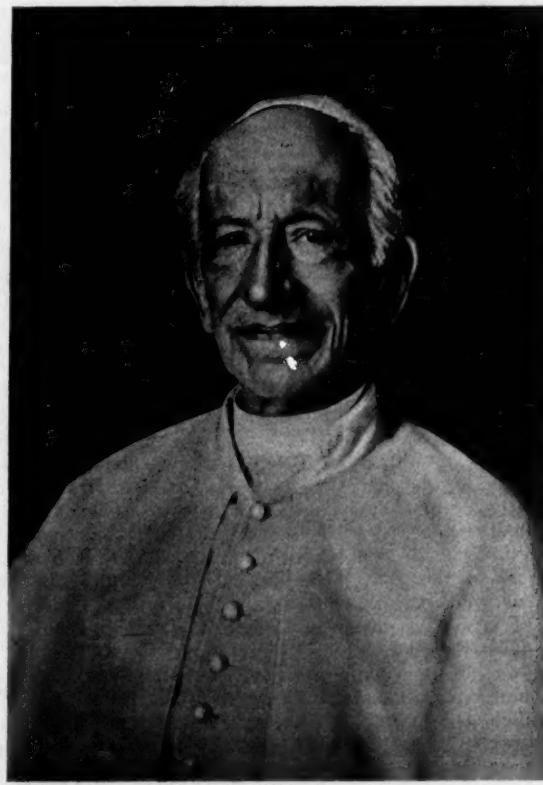
Tourists and "pilgrims" flocked there from the four quarters of the globe, some of the latter on foot, and in their variegated costumes made a striking picture on the streets. Hotels and pensions were crowded and multitudes lodged in rude barracks. Travelers by

rail encountered more dirt and discomfort than usual, which is saying much in regard to Italy. Tickets for frequent and imposing services at St. Peter's sold at exorbitant prices despite the rule against taking fees. In the shop windows were placards in various languages with the words: "Veils for audience with the Holy Father," ladies being admitted only when clad in black and wearing a black lace veil. Photographs of the Pope

were in evidence everywhere, even on postal cards, and a tiny golden hammer, a miniature of one used for opening the famous holy door in St. Peter's, was the fashionable trinket to buy. The approaches to the grand basilica were lined with peddlers offering rosaries and all sorts of souvenirs for sale.

Picture galleries and other public places swarmed with both sexes and all ages. A scene witnessed almost daily on the *Scala Santa* is a fair sample of what transpired in other sacred edifices throughout the city. These stairs are a flight of marble steps from Pilate's palace in Jerusalem and may be ascended only on one's knees. There is a tradition that Christ once climbed them, and Martin Luther, in the act of ascent, there received his memorable vision. Usually one or two penitents may be seen toiling up on their knees. This year the stairs were often packed full, while a crowd in the piazza without patiently waited their turn.

Pilgrims from different countries came in a body. The United States was represented in June by 20,000, bringing an equal number of dollars as their Jubilee offering. Gifts of money form no insignificant part of the celebration, and it is stated that the rich revenues accruing therefrom explain why the observance of Holy Year was changed from one hundred to twenty-five years. The Irish pilgrimage was scheduled for October, and 50,000 laity, besides 600 clergy, enrolled as members. In May, when the writer was in Rome,



Leo XIII.

French Pilgrims to the number of 25,000 were taking their turn.

Naturally, the great shrine was St. Peter's, where Holy Year was formally inaugurated last Christmas Eve by an impressive ceremony, one to which Austin Phelps beautifully alludes in his little classic on prayer entitled, *The Still Hour*. The "holy door" in the vestibule at the right of the central entrance, so called from a sign of the cross engraved on the left jamb, slowly swung back for the first time in seventy-five years, and the threshold and doorposts were laved with holy water. At 11 P. M. Leo XIII., in pontifical robes and tiara, appeared from the Sistine Chapel, borne aloft in an armchair of red velvet and gold and escorted by the Papal Guards. He gave three blows with a golden mallet, a gift from the Italian bishops, upon the door, which had been previously cut with a saw. After kneeling on the threshold amid the chanting of the *Te Deum* he passed alone within the portals of the vast and empty basilica. At that moment all the church bells in Rome rang out their chimes upon

sound of entrancing music from organ and priestly choirs, the odor of incense, the brilliant color of red-robed cardinals, passionate *vivas* from the throats of adoring pilgrims, and you have a faint conception of the elements which make up a grand religious festival in the largest and most splendid church in the world.

Or stand without in the piazza, once the race course of Nero, where Christians were burned like torches in tubs of oil, and watch the moving mass of humanity. Bare-footed friars, priests in coarse brown dresses and peaked hoods, nuns with downcast eyes, pilgrims of every nationality, from swarthy Abyssinians clad in scarlet and green tunics and white bloomers to smartly dressed Americans, swarm about the obelisk and walk through the four rows of Bernini's magnificent colonnades. Study the faces of those who creep on their knees through the holy door, reverently kiss the sign of the cross on the jamb, then pass within for a similar osculation upon the bronze toe of St. Peter. How ridiculous the black image looks when draped in a gaudy cope, stiff

that generated in Protestant assemblies by the Holy Spirit speaking directly to the hearts of people through sermon, song, or inspired address. As a spiritual force the papacy is feeble and decadent. As a vast, centralized political power it yields tremendous influence.

Any just estimate of the Pope, also, must take into consideration his dual qualities. As a man he is universally respected. Even those who hold a different religious belief admire his scholarship and his conciliatory spirit. He believes in arbitration and is the friend of sanitation. His advice to Ireland has been temperate and to American strikers wholesome. Some maintain that he is the only first-rate diplomatist in Europe. Captain Gambier of the British navy, in a recent magazine article, said: "The Pope in the silence of his austere furnished room, with his simple fare of *pasta* and cold water, is a power in shaping the destinies of the world greater than the Czar, greater than Emperor William, greater than all the foreign secretaries who fret and fume on the political stage

in the length and breadth of Europe." On the other hand, as an ecclesiastic, Leo XIII. represents dogmas fraught with the worst errors of the middle ages. The pastor of the Waldensian church in Rome said, lately, "The Roman Catholic Church stands in absolute contradiction with the movements of modern thought."

The present year has likewise afforded a good opportunity for showing how wide is the breach between the Vatican and the Quirinal. The funeral of King Humbert, for instance, although the sovereign was a staunch Catholic, was ignored by the papal authorities. According to the Vienna *Vaterland*, a clerical journal which presumably speaks with authority, Leo XIII. did not say mass for the king nor did he send his condolences to the queen. Yet the Pope is a man of tender feeling and no doubt his heart was full of pity for Margherita in her sorrow. But according to papal ideas Humbert died excommunicate and only because he was not excommunicated by name were religious rites allowed at all at his funeral. That is, the ban is against the office, not against the individual incumbent. Moreover, the touching prayer which Margherita composed for the repose of her murdered husband's soul was prohibited by the Vatican from being read in churches and at private devotions.

The attendance of royalty at Humbert's funeral was noticeably small, due, it was said, to a rumor that the anarchist's plot included several crowned heads of Europe. Naturally they did not care to risk their



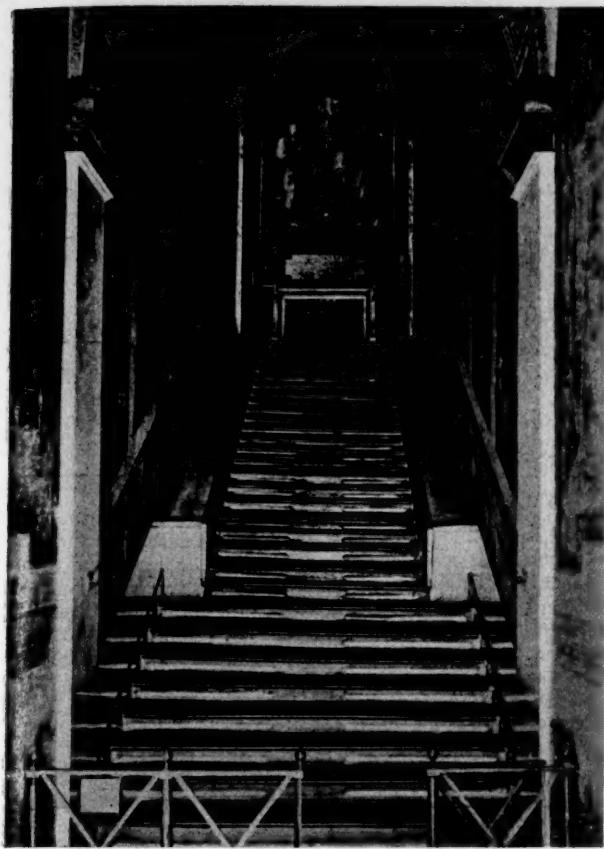
Facade of St. Peter's, Rome

with embroidery and wearing a gilded crown! These accessories are added only on special occasions. Week in and week out during this year of 1900 multitudes have gathered at this focal point of the Roman Catholic Church. A thoughtful observer may well ask, "What mean ye by this service?"

Viewed through Protestant eyes, it seemed a gorgeous but empty spectacle. Unlike the Passion Play at Oberammergau, no sentiment of reverence was stirred in the heart of the beholder. Pity was awakened for the very few, mainly the poorest and most ignorant, who were sincere in their belief that fumbling a string of beads, or touching the wax figure of a *bambino* tricked out in tinsel, was a religious act. But the impression was strong that the great majority saw through the sham of such ceremonies and engaged in them perfunctorily. The endless processions which passed in and out of St. Peter's, carrying crucifixes and banners and images, could no more kindle spiritual emotions than the sight of college boys flaunting their transparencies in a political parade. The enthusiasm evoked was essentially different from

a severe strain upon a younger man.

In his personality Leo XIII. is one of the most interesting characters of the century. He has been seen in public often this year, granting an audience repeatedly to relays of pilgrims. It is a spectacle never to be forgotten as one stands with 75,000 people in the immense area beneath Michael Angelo's dome and catches the first glimpse of that small figure, robed "in white samite, mystic, wonderful," slowly moving up the nave, borne aloft on his royal throne and shadowed by the tall peacock fans imported from Persia by Caligula. There is something unearthly about this specter-like bit of humanity, whose dark eyes gleam like coals in the shriveled, smiling face, as he bows in blessing to the right and left. It is no wonder that the ignorant peasants regard him as a supernatural being. The diminutive and almost diaphanous body of the old man, seen amid the pomp and pageantry of a Roman *festu*, is enough to awaken superstitious awe. Surround this figure, which seems a mere shining speck as it approaches the high altar, with light from thousands of wax candles in swinging chandeliers, add the



La Scala Santa, Rome

lives on an occasion of so much excitement. Margherita has suffered from melancholia for several years through dread of assassination for herself and husband. They never drove together in Rome, hoping that if one life were sacrificed to an assassin's bullet the other would be spared.

This struggle constantly going on between the papacy and the government creates a situation which exists nowhere else in the world and is of too much importance to be treated incidentally. It necessitates, among other things, sending two ambassadors to Italy from all Catholic countries, one to the court of the king the other to the papal court. Great Britain, Germany and the United States are the only countries which have but one representative, and they are absolutely cut off from any official or even social intercourse with the Vatican. As a rule, when the king's government is unpopular the Pope's is popular. It is like Vesuvius and the Solfatara, when one is active the other is quiescent and *vice versa*.

Only a mere glimpse of certain peculiar conditions existing in Italy today is here presented. Nothing has been said of her fine achievements in educational and sanitary reforms, nor of her commercial activity. Because she is submerged in debt and groaning under an incredible burden of taxation there are those who prophesy that the break-up of Italy is at hand. But a nation created by such an extraordinary combination as Mazzini, Garibaldi, Cavour and Victor Emanuel counts for something and cannot be easily destroyed.

Among those who take an optimistic view of the future is Mrs. Humphry Ward, who puts these words into the mouth of Manisty in her latest novel, *Eleanor*. He

says: "There are forces in Italy—forces of land and soil and race—that will remake church no less than state as the generations go by. Sometimes I have felt as though this country were the youngest in Europe, with a future as fresh and teeming as the future of America."

Her old forms of religious life, however, seem to be a negligible factor. So that however tolerant one may feel toward the Roman Church, or however great one's respect for Leo XIII., Holy Year and all that it symbolizes accentuate, to a Protestant Christian, the impotence of mere externals to regenerate humanity. For that is needed the gospel which Paul preached to pagan

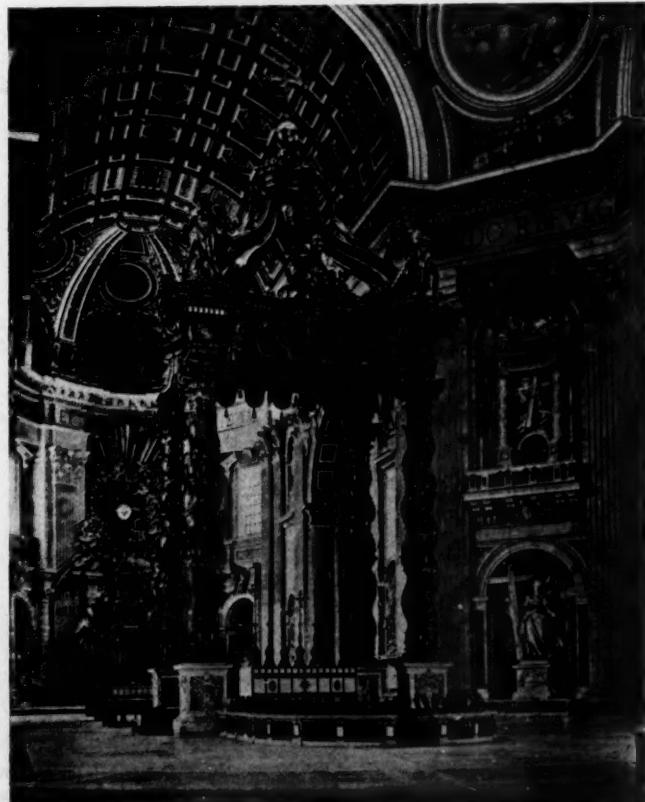
Rome when he abode there "two whole years in his own hired dwelling." Candles and confessions, penances and pilgrimages, rosaries and roches, saints and shrines only serve to obscure "the light of the knowledge of the glory of God in the face of Jesus Christ." The purest religion in Italy today is preached by the

Waldenses, who are called "the Israel of the Alps." For years they "kept the faith so pure of old" despite torture, cold, destitution and loss of life on the Alpine mountains. Now they own houses of worship in the principal cities. Their beautiful edifice on the Via Nazionale in Rome is built from the very rocks once stained with the blood of those who died a martyr's death. With the presentation of a purer faith and its enthronement in the national life will come a fulfillment of the prophecy of the poet, who sang:

Three empires, O Italia, thou hast swayed:
First, when thy Caesar's laws the world obeyed;
And next when, trembling at his proud command,
Monarchs obeyed imperious Hildebrand;
Last, when thy genius lit her torch again,
And won dominion o'er the minds of men.
These lost, men deemed thee sunk in slow decay,
But, soon or late, Time hath in store for thee—
Land of the Adrian and Tyrrhenian sea,
Crowned by the Alps, and ribbed by Apennine—
A brighter age than ever yet was thine!

[Miss Dyer, the writer of the foregoing article hardly needs any introduction to the many readers of this paper for whom, as editor of the Home department for a long period, she provided from week to week entertaining and instructive pages. She is a native of Belfast, Me., and a graduate of Ipswich Seminary in Massachusetts. Her years of valuable service on *The Congregationalist* were preceded by a term in the office of the Woman's Board of Missions. Since 1897 Miss Dyer has devoted herself chiefly to conducting current events classes and to lecturing in different cities on historical and literary themes. This year she is pastor's assistant at Union Church, Boston. She has traveled abroad frequently, spending five months of the current year on the Continent, where the material for this article was accumulated.—THE EDITORS.]

As the divine thought must find expression in human words, so the divine goodness must find expression in human lives.—Dr. Gladden.



The High Altar, St. Peter's, Rome

Fifty Days on the March

The Remarkable Overland Journey of Chinese Missionaries

BY REV. JAMES H. ROBERTS



[Rev. J. H. Roberts was one of the American Board missionaries who made the wonderful overland journey, last summer, by which they were delivered from the Boxers. The other Americans were Rev. and Mrs. W. P. Sprague, Rev. Mark Williams and Dr. Virginia C. Murdock. Mr. Roberts has been a missionary in China since 1877, being stationed at Kalgan. He is now at Hartford, Ct. — EDITORS.]

We left Hara Oso, fifty miles from Kalgan, on June 23, and traveled 710 miles to Urga in thirty-eight days, including eight days of rest, four Sundays and four days of waiting for the Oberg party. Our daily (or nightly) march averaged twenty-three miles, at two and one-quarter miles an hour. The camels could not go faster. One day we went forty-nine miles, and another forty miles. When the camels' feet wore out, patches of leather were sewed on. For fifteen days the horses had no grass, and had to live on their own fat. We grieved for their sufferings, but there was no help for it.

From Urga to Kiachta, 210 miles, the caravan went in eleven days. Two large rivers were crossed on Russian ferry-boats. The ridge of the Altai Mountains was covered with pine forests and a profusion of wild flowers. How beautiful was the tall white church in Kiachta! The Russians, by many kindnesses, saved our lives and ministered to our comfort. Our gratitude to them will be life long.

The caravan consisted of six American and eleven Swedish missionaries, the latter having six little children. Three of the little ones became sick in the desert, and one of them was taken from us at Kiachta, on the border of the "promised land." There went with us seven camel drivers, who were urged to forsake us by their home friends and by all the Mongols we met on the way. Their friendship for Mr. Larson was most touching. When he sent them from Urga to their homes in Hara Oso, he gave them, as part of their wages, a small tent and eight horses, beside a little money for their road expenses. Then he hired northern Mongols to take us to Kiachta. In all there were thirty persons, beside Nastegard and the Mongol policeman from Urga. The women and children rode in camel carts, and suffered from crowding and seasickness as well as from the inexorable jolting. It was most fortunate that we had such leaders as Larson and Nastegard, and that camels, horses and tents were ready for us at the start. At the most we had twenty camels and nineteen horses. As the horses became worn out, we sold them and bought new. Dogs and sheep added to the picturesque appearance of the caravan. How often we bewailed our lack of a camera.

The illustrations on the opposite page were made from photographs taken by a

Russian artist in Kiachta, Siberia. He photographed the caravan on Chinese soil just before it crossed the neutral strip of land, 200 feet wide, which forms the boundary between the Chinese and Russian empires.

I. THE CARAVAN IN MOTION

At the front of the moving caravan is seen a Cossack, one of our defenders. Three others were there, but can hardly be seen in the picture. Near to the soldier is "Captain" Larson's camel cart, followed by Mr. Söderbom's cart. Next to these are Mrs. Sprague, sitting on the front of her "Peking" cart, and Mr. Sprague, standing behind it. In the middle are Mr. Lundquist, Mr. Jacobson and Mr. Sandberg, riding camels because the horses were too weak to carry them.

Next Mr. Sandberg is Rev. Mark Williams on a horse, which was very gentle, but tender-footed, and stumbled frequently. Back of him is Mr. Roberts on a white horse called "Bonnie." This horse was Mr. Sprague's pet, gentle and strong, a good pacer, but not the quickest. Then comes Mr. Oberg's camel cart. The driver is resting, seated on the ground. In the rear of the train are the pack camels, carrying the tents, bedding and supplies of food. Mr. Fagerholm is beside them on a white horse.

The pole in the picture is a telegraph pole. The caravan followed a telegraph line all the way. This line connects Peking, Kalgan, Urga and Kiachta.

II. THE CARAVAN ENCAMPED

A Cossack is seen at each side of the picture, and two others are in the rear. At the right side of the picture, as we look at it, is a large tent. In it ten of the missionaries slept on the ground. In front of it are some of their bundles of bedding. The man with his hat raised is Mr. O. S. Nastegard, Jr., our "Joshua," a Norwegian Lutheran missionary, who had labored for the Mongols in Urga several years. He could speak Russian and was our leader and interpreter all the way from Kiachta to St. Petersburg. Next to him stands Mr. Fagerholm, who came from Pao T'ou, 330 miles west of Kalgan. He is a scholarly man and skilled in cooking and in other forms of helpful work. He was saved by soldiers from a mob of Boxers in T'ien Chén, Shansi. Next to him is Mr. Sandberg, wearing a cap. Though fat, he was not lazy but worked hard, especially in gathering fuel and driving sheep. He had been tied up by the Boxers to be killed, but was rescued by a soldier who knew him. No matter how weary, he never spoke an unpleasant word. He does not plan to return to China.

Near him, tall and slim, stands Mr. Söderbom, a fine accountant and zealous preacher, who, without neglecting public duties, was devoted to the care of his family. He is a man with whom it would be impossible to quarrel.

Next to Mr. Söderbom stands Mrs. Larson with her baby, Anna Katherine, in her arms and little Mary Louise stand-

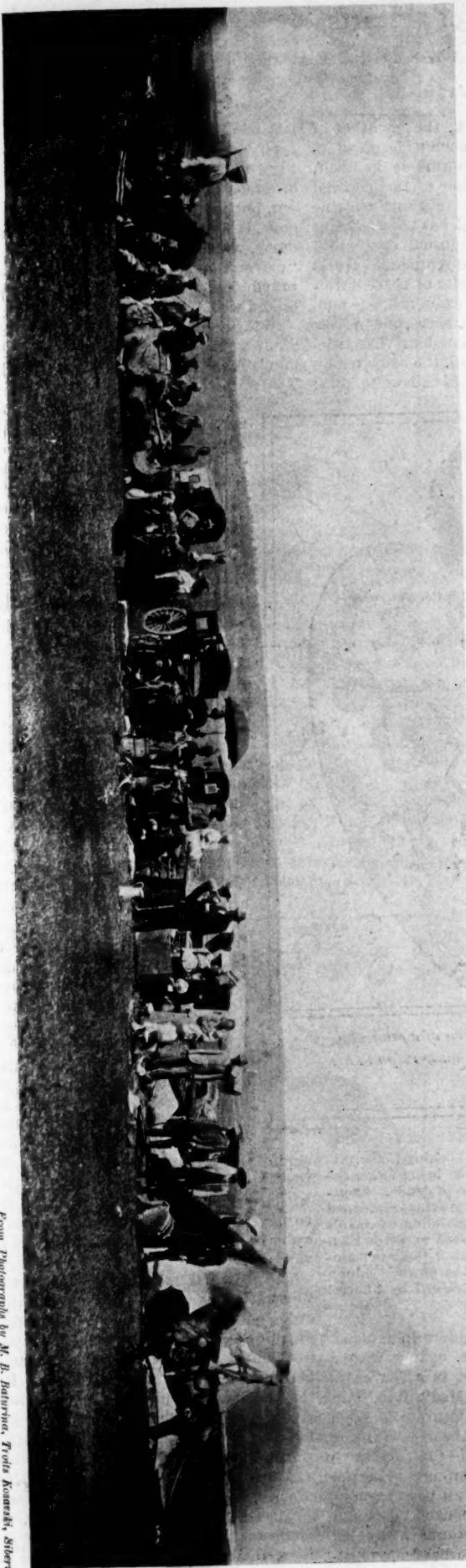
ing before her, while Mr. F. A. Larson, our "Captain," alias "Moses," is sprawling on the ground, drinking tea, as was his custom, from a large dish. Next to Mrs. Larson is Mr. Williams, with his large pith hat held up to keep off the glaring sunshine. Beside him is Mrs. Söderbom, with her fine little boy, Gustave, in front of her. His baby sister, Anna Elizabeth, whose death occurred in Kiachta, must have been sleeping in one of the carts. Near the food box stand Mr. and Mrs. Lundquist, whose little boys, David and Jonathan, both of them puny and sick, were probably in one of the carts. The carts seen in the picture were not the wretched ox-carts in which the ladies rode through the desert, but better ones loaned to them by a Russian merchant in Urga. Mrs. Lundquist could not ride in a cart nor ride a horse, but willingly walked half the way through the desert of Gobi.

The gentleman seated is Mr. Jacobson and the one standing near him is Mr. Oberg, while Mrs. Oberg is seated on a mattress at a little distance. These three, with Mr. Sandberg, were cruelly beaten by a mob, and overtook the caravan early in its journey to Urga. Mr. Jacobson's knowledge of German was useful in Siberia. Between Mr. and Mrs. Oberg stand Mrs. Sprague, Miss Dr. Murdock and Mr. Sprague with his large umbrella. Before them are the clumsy but precious water-buckets, so essential to the lives of thirty people in the desert.

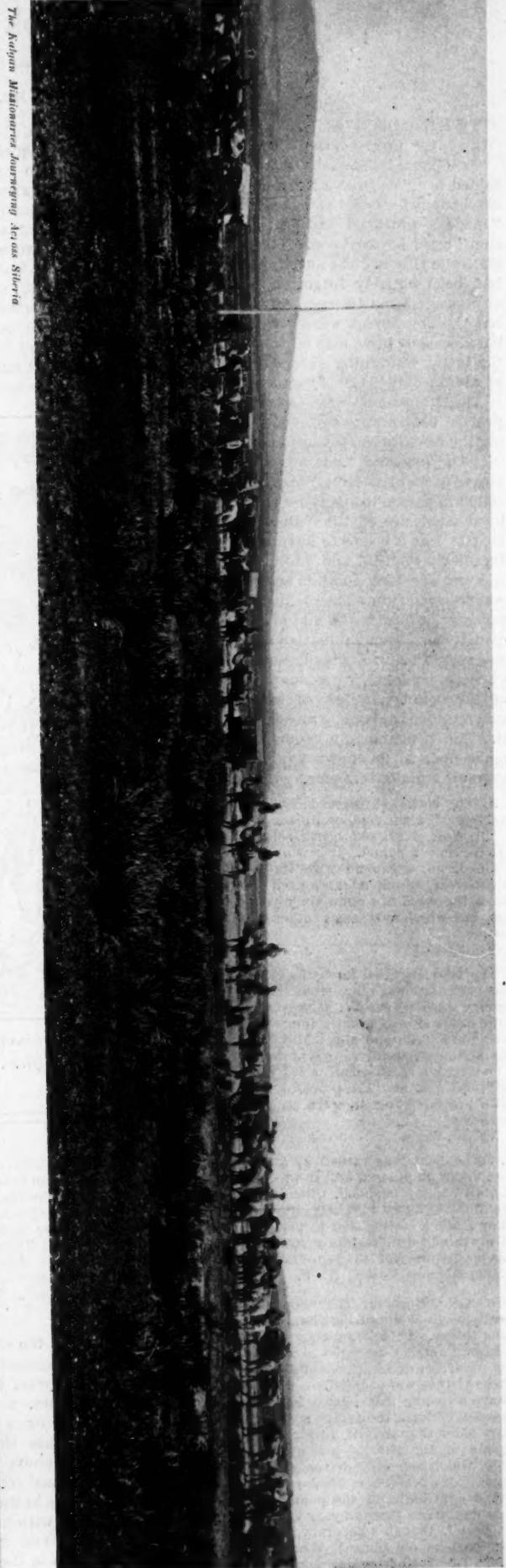
Behind Mrs. Oberg stands Mr. Roberts, with his handkerchief, as usual, wound around a deep marbleized iron teacup, making a handle for use when the cup was hot. He kept the accounts of the caravan and endeavored, in obedience to Larson's special command, to cheer up the company with jubilee songs. Next is Miss Engh, the Swedish lady who shared in the labors of Kalgan Station. Beyond her, to our left, is a row of camels kneeling, with their clumsy pack-saddles on their backs. One of them has laid his head on the ground to rest. Poor creatures! They had a hard journey through the desert in the heat of summer. Behind them stand the Mongol drivers. The tallest one, Lobsang, and the second one beyond him, Dàraji, are Buriats and speak Russian. Between them stands the Mongol policeman, sent by the Russian consul to escort us to Kiachta. Back of them is the tent in which the drivers slept.

How happy and thankful we were to cross the border and be in a land of law and peace, far from the mobs of Boxers! As we crossed the boundary, close to the great white cathedral, the service had just ended, and the crowds were coming out. Men, women and children, the rich and the poor, stood and looked at our people and horses and camels, smiled at the children in the carts, and a number of them congratulated us most cordially on our arrival. We felt that we were among friends, and praised God for our deliverance from so many perils.

The Ministry of Education



From Photographs by M. B. Butyrina, Troits Kounash, Siberia



The Ministry of Education Missionaries Among the Siberians

"The Book of Hearts"*

A Curious Old New England Book Traced to the Middle Ages

BY MR. MARTIN

THE "Old Folks" department of the Conversation Corner in *The Congregationalist* for July 19 contained a query from a Northampton correspondent in regard to a book which had "made a profound and lasting impression" upon his boyhood, sixty years ago. Both the title and the author of the book had been entirely forgotten, as well as any reading matter connected with it, but the engravings were vividly remembered as showing a man's face and heart, the latter containing successively "rays of divine light" and a "crowned devil."

The question was scarcely printed before answers, recognizing the description, began to come in. The first was from a lady, a native of Central New York, who called in person to attest her childhood memories of the "Book of Hearts" (as it seems to have been familiarly named), and while she was yet speaking another answer was received from a Massachusetts minister, a former resident of her own town, although his boyhood was spent in New England. Scores of correspondents, in various parts of the country, a few of whom still retained the book, wrote about it. The "lasting impression" it made upon all is shown by a few extracts from letters received.

... The book was rescued from the rag-bag of a tin peddler during the Civil War, when old books sold at twelve cents a pound. It is worn and stained, but complete with its ten engravings, which might indeed impress the mind of a child sixty years ago, but which now seems rather grotesque.

Vermont.

J. A. G.

The book inquired for by G. W. M. has been a curious relic in our family library since my earliest years. As a little child, I was greatly impressed with the enormity of sins while looking at those hateful representations. The struggle of the man to rid himself of them, and his peaceful face after accomplishing it, were very effective.

Natick, Mass.

H. F. B.

... The book was owned by a neighbor, a New England deacon, and it was the delight and awe of my boyhood, when spending the evening there, to study these strange pictures. They made a lasting and helpful impression on my mind. I think I have seen the title of this book since, but it is gone from me now.

Susquehanna Valley, N. Y. DOMINIE.

Dear Mr. Martin: The "Book of Hearts" recalls some of my earliest impressions of serious things. I think the copy we had access to in our nursery belonged to a stern Methodist nurse, an excellent, middle-aged woman, whose virtues were sometimes awe-inspiring. I have a feeling that I must have been possessed of childish vanity, for my brother, four years older than myself, took great pains to explain to me that the peacock represented pride, which must be driven out of a pure heart. An unconscious blush rose to my face as I caught sight of the poor peacock the other day, when through your kindness I was the proud, though temporary, possessor of those curious old plates! Who knows what benefit I derived from gazing at them in my childhood, although unable to read?

Massachusetts.

S. M. H.

This little old book, the mention of which has awakened such widespread interest, proves to be so unique in itself, and so quaint a specimen of the pictorial method of inculcating religious doctrine in earlier times, that it has been thought desirable to devote unusual space to a description of it, and to reproduce several of its engravings. Copies of three different editions have been examined, one published in Newburyport, Mass., one in New York and a third in London. The title-page of the first named, the one cited by most of our correspondents, is as follows:

last of all, the slow-moving turtle—aptly typifying the sins and vices of the "natural man," as plainly labeled. An angel of grace tenderly watches over the sinner, but the Holy Spirit, indicated by the dove, is flying away, although the bits of flame, which represent (as I suppose) the "cloven tongues, like as of fire," still surround the soul. The man seems contented with his company.

In the second picture the Holy Spirit is sending his light into the heart. The man's eye is turned in upon himself. The ministering angel alarms him by presenting the emblems of death and judgment—the skull and the sword. Sin and vice cannot stay in the searching light of such divine reproofing. Straightway the Evil One and his animals begin to leave the heart. Is the symbol of laziness Satan's favorite sub-devil, that he seems to be specially protected in his sluggish egress? The peacock and the serpent are looking back—pride and envy are hard enemies to get rid of!

A great change comes over the man in the third picture. The Holy Spirit is fully admitted into the heart and sheds abroad his blessed light. The star of faith shines bright, and above the angel holds forth in one hand the Bible and in the other what I suppose to be the olive-branch of peace, although it must be noted that the Newburyport and New York books have in its place the crucifix. This picture is copied from the London book, because that gives the names of the virtues which supplant the dislodged vices. Disinterestedness occupies the place of the toad of covetousness, Love of the serpent of deceit, Long-suffering of the tiger of anger, Industry of the lazy turtle, Temperance of the gluttonous pig, Purity of the unclean goat, and Humility of the proud peacock, while Christ Crucified is set over against his adversary, the devil. Notice that lazy "lethargy" has not yet entirely withdrawn, and that the peacock is still turning back—although this may be in order to display his plumage to better advantage!

The spiritual meaning of the fourth illustration is clear—"Christ and him crucified" supreme in the heart, the dove of the Spirit above, and the tongues of fire illuminating every part. Tears of penitent joy are on the happy face. But the details of the picture deserve careful study. The inscription over the cross, I N R I, will be recognized as the initials of the "superscription of his accusation written over—Jesus of Nazareth, the King (Rex of the Jews)." Note the emblems of the Passion, one by one—the ladder, the battle-ax and spear of the Roman soldiers, the cock that crew at Peter's de-

* This article takes the place this week of the regular Conversation Corner.



This figure is a representation of a man who serves sin, and suffers Satan to reign in his heart.

Cambridge, Mass.

The Spiritual Mirror, or Looking-Glass: Exhibiting the human heart as being either the temple of God, or habitation of devils. Exemplified by a series of ten engravings; intended to aid in a better understanding of man's fallen nature. . . . Translated by Peter Bauder. "By this the children of God are manifest, and the children of the devil." 1 John 3: 10. Newburyport: Published by Charles Whipple. 1830.

The book has ten chapters in explanation of the engravings, ending with a prayer and a hymn, and in a few cases including, besides, a "Meditation," an "Exhortation," or a "Caution." Each picture represents the heart—with the owner's face above it—in successive stages of spiritual experience. In the first, the heart is in the full possession of Satan, depicted with horns and hoofs and batlike wings, and surrounded by his seven assistants in the form of appropriate animals—the peacock, the toad, the goat, the serpent, the pig, the tiger and,



This figure represents the person convinced of sin, and endeavouring to flee the wrath to come.

nial; the pillar to which the Lord was bound, the vessel of vinegar, and the sponge; the seamless coat, the crown of thorns, the scourge and the hyssop; the lantern of the betrayal, the reed, the chain which bound him, the dice with which the soldiers cast lots upon his vesture. These seem plain, but others require thought. Do the gloves above the lantern represent the conception of the artist in the use of the gauntlet or "mailed hand" by the men who "smote him with the palms of their hands?" Is that one of the nails at the foot of the cross, below the scourge and the hyssop?

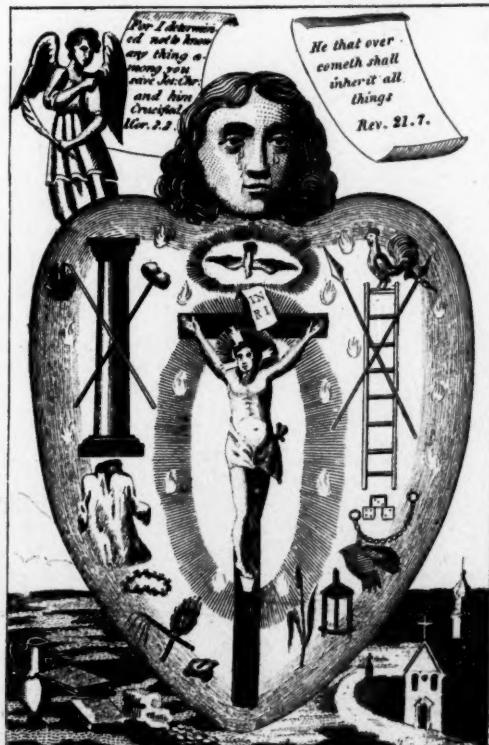
The pitcher at the left is also a matter of inquiry. Is it possibly the pitcher which the man bore into the house where the Passover was kept, or the cup of the Eucharist, or, more likely, the vessel holding the water with which Pilate washed his hands? The coins on the ground are doubtless Judas's pieces of silver, and the books the Scriptures fulfilled in the suffering of Christ. What is represented between the books and the coins it is difficult to make out. Observe especially the cross on the church and the shrine by the wayside.

The fifth picture represents a state of

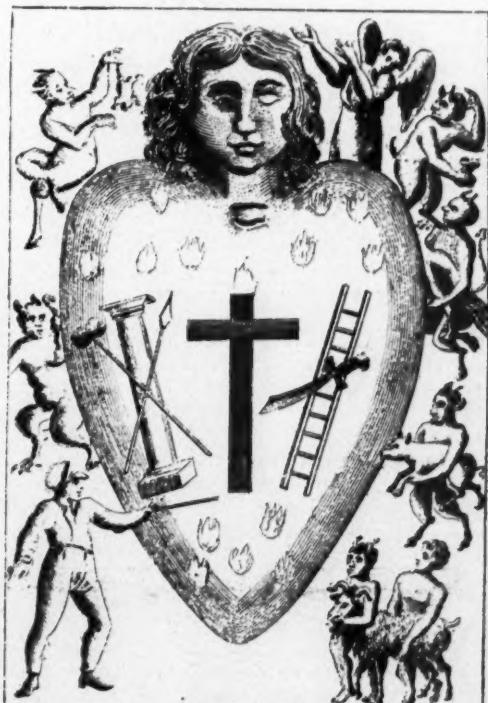


The situation of the person who believes the gospel of Christ, and is filled with his spirit.

religious declension. According to the explanation, the "carnal eye begins to be awake and looks upon the world very lively," while the spiritual eye "is dull and sleepy." The tokens of the crucifixion are less in number—only the ladder and Peter's (?) sword, the column, the spear, the sponge. The Spirit has flown away, but the tongues of flame are still seen, though faintly. The angel of grace remains—with uplifted hands, as if in protest or supplication. An enemy is pointing at the cross with derision, and the devils are evidently expecting to return into the heart, each lugging back his



This is to represent the heart of the sinner, who through Christ is reconciled to God, and is determined to know nothing but Christ, and him crucified.



The situation of the heart of the man whose spiritual life has become cold and again loves the world.

symbol—the toad, the serpent, the peacock, the pig, the goat. The tiger seems to have been omitted, and the fiend in charge of the lazy turtle has not been able to get him in sight as yet. But it looks as though they would all be in possession again soon!

Yes, here they are, in Number 6. The ministering angel and the emblem of the Spirit are flying away, and the tongues of fire have entirely disappeared. Satan is enthroned now in the heart, in place of its rightful king. Reference is made in the explanation to Christ's parable in Luke 11—the unclean spirit returning to the swept and garnished house with seven other spirits more wicked than himself. Curiously, there are only six devils here, each bringing his chosen symbol. The number of animals is complete, however, the emblem of indolence being present without any escort—is that because he is in special charge of the arch-fiend? That would agree with the time-honored couplet

it's work, one still deriding the cross of Christ, the other offering in his tankard the sinful pleasures of the world. But the full heart has no room for any of them. The saving, keeping power of Christ is there, with the open book above and below. The open purse, freely dispersed, is a sure fruit of Christianity—how noble as set over against the miserable toad of covetousness close by! The open door of the church invites the true worshiper, even though the symbol at the rear might with characteristic excuse dissuade from attendance. The bread and the fish seem to be signs that Jesus will always provide his children with food; the Heavenly Father knoweth that we have need of all these things, and he will supply our need. The explanation of the book, however, is that the fish is "a token of temperance." With such roots and fruits of Christian life and Christian character this man will endure until the end, and so be saved.

(*Schola Cordis*), the effort was then made to trace the book backward from the first Newburyport edition of 1830—Mr. Whipple having published at least five subsequent editions, the latest in 1844. Its title-page had one sentence, omitted in the quotation at the beginning of this article:

Anciently published in the French language, in which five editions were printed. In 1732, translated into the German language, from which it is now translated, by Peter Bauder.

In the preface, Mr. Bauder informs the "Courteous Reader":

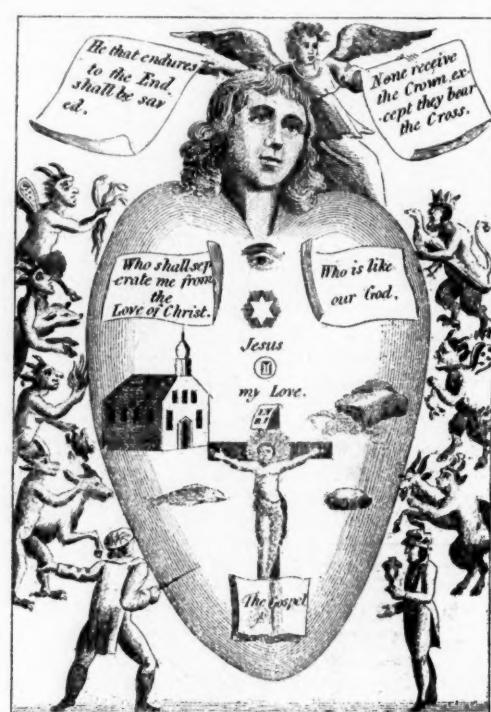
While reflecting on the deplorable condition of so many of my fellow-beings, who were perishing for the lack of knowledge, I found the matter of the work before you, in the German language, and after a careful perusal, I was induced to translate it [etc.]

The address to the reader, apparently a part of the translation, has this additional information:

This work was translated from the French in the year of our Lord 1732, at Wertsburg,



The heart of the man, who after his conversion has again relapsed, and suffers sin and Satan to reign in him.



The heart of the man, who, through grace, strives against sin, and perseveres in a life of holiness to the end.

of Dr. Watts, which all the Old Folks learned when they were young:

And Satan finds some mischief still
For idle hands to do!

Is it possible that any man should prefer such company—"earthly, sensual, devilish"—to the promised companionship of the Lord Jesus Christ, the light and joy of the Holy Spirit, and the possession of the peaceable fruits of righteousness? The last state of that man is indeed worse than the first!

Happily, our last selection presents another view of what the Christian life and the Christian life may be. This is the perseverance of the saints. "There is a *devil* in every picture," said the printer boy who brought in the proof of these cuts, but in this one they are all on the outside. Their leader carries the proud peacock as his strongest form of temptation, and the other animals are stationed in due order. Two men "in citizens' dress" are evidently doing dev-

Two pictures will be missed by those who studied this book years ago. One of them may well be forgotten—"the death of the ungodly and the wages of sin." The man is on his deathbed, with the names of his vices confronting him in the devil's hands, and other hideous fiends waiting to bear his soul away. The last picture of the book is "the death of the righteous," his peaceful face, a waiting angel, and, above all, the Saviour coming in the clouds with his welcome, "Well done, thou good and faithful servant!"

ORIGIN OF THE BOOK

A brief notice of the attempt to trace the history of this interesting book should now be added. The search has been a long one, and not rewarded even with partial success until after the foregoing account was given to the printer.

Following first a promising but disappointing trail through Quarles's Emblems and Harvey's "School of the Heart"

under the title of *Spiritual Looking Glass*, in which every man, desirous for salvation, may clearly discover the state of his heart [etc.]

But if translated from the French, was it not at first a Catholic book? This would seem to be strongly favored by the connection of the work with Würzburg, the seat of an ancient Roman Catholic university, and also—despite the evangelical tone of the text—by the style of the illustrations, especially the crucifix on the breast of the dying Christian in the engraving not transferred to these pages, and in the appearance of so many emblems of the crucifixion, as in plate 4. This inference was supported by reference to Mrs. Jameson's "History of Our Lord," notably in the picture and description of the "Mass of St. Gregory" (Vol. 2, p. 369), where the same symbols of the Passion are given. Might it not be assumed that the book was originally written in Latin, from which the first of those five French editions was translated?

But what was the connection between Newburyport in Massachusetts and Würzburg in Bavaria, our booklet of 1830 and that assumed Catholic original of one or two hundred years before? In the meantime a lady in Amesbury sent a copy of Bauder's Albany edition, printed by E. and E. Hosford in 1825. This is exactly identical with the Newburyport book, both in letterpress and engravings, including the artist's signature under the pictures: *W. Cammeyer, direxit.*

At almost the last moment a New Jersey subscriber sent a copy of the German edition, bearing this title:

Das Herz des Menschen, ein Tempel Gottes, oder eine Werkstatt des Satans, in zehn Figuren sinnbildlich dargestellt [etc.].

The Heart of Man a Temple of God, or a Workshop of Satan, emblematically set forth in ten figures. For the awakening and advancement of Christian feeling. The latest, improved and only legitimate edition. Every other edition is an unlawful reprint. Berlin: Sold for the benefit of the Mission by William Schultze, Scharrenstrasse 11.

The date is not given, but is approximately gained from a sentence in the address to the reader, not contained in Bauder's translation:

This little book was translated from the French, and published in the year 1732 at Würzburg by the University engraver under the title: "Spiritual Mirror, in which every Christian desirous of salvation may see himself, may perceive the condition of his soul, and may profitably direct the course of his life accordingly." The publisher of that edition dedicated it to the Bishop of Würzburg, in the assured hope that such a work would be received by him with the most gracious approval. In this new edition much is altered and made Protestant [evangelisirt]. From 1732 to 1812 taste has very much changed—truth not—that remains eternally unchanged.

This edition then was evidently published in or soon after 1812, and it or a subsequent reprint was the one used by Bauder, although the latter translated very freely and substituted other hymns for those in German. The engravings are the same, the animals bearing their German names. In the last plate, "No one is crowned except he strive lawfully," is the quotation where Bauder has substituted, "None receive the Crown except they bear the Cross." The fourth plate has interesting additions to the emblems in the lower left-hand corner. Beside Pilate's "jug" is the servant's ear cut off by Peter, and the emblem not made out in the American edition is here clearly seen to be the money-bag of Judas, with the coins lying at its mouth. On the bag, curiously enough, is inscribed "1500." Does this, as would seem most natural, refer to the money? A note in Luther's Bible, under Matt. 26: 15, says that "these thirty silver pieces are equal to 15 thalers." Would any ancient notation account for the figures? Or, could they be the date of the engraving? One would suppose the last place selected for that purpose by the artist would have been Judas Iscariot's money-bag! Back of these emblems is (apparently) the Garden, with its thick trees, and in front of them three low posts with a bar across them; can these in any way refer to the three apostles in Gethsemane?

Now for the French edition! In answer to the newspaper query of an Albany correspondent a copy was reported as in Schenectady, but we have been un-

able to hear more about it. Inquiring in the Boston Public Library for any record of such edition, the accomplished expert in bibliography turned me into the French literature section and then sent me volume after volume in that language. Turning at last in despair over the pages of one at random, having no author or title to help, I suddenly came upon the very pictures of our book—some of them—very rude, but unmistakably the same. There was the first plate ("The state of the man in mortal sin"), the devil, the peacock, the pig and all—in French! There was *L'état d'un homme qui se convertit à Dieu*, as in our last picture, only that in place of the inscription in the angel's right hand is a mischievous devil trying to lasso the man with a rope. In place of the lower inscriptions is this:

Quicon
transnos Sideus
 Prono bis

suggesting an earlier edition in Latin.

This work was Nisard's *Histoire de livres populaires* (vol. 2), and the book from which the cuts were taken was *Le Miroir du Pêcheur*. Of this book and its history he gives this most remarkable account:

The fifteenth century has given birth to a collection of *Mirrors: Mirror of the Sinner; Mirror of the sinful soul; Mirror of the redemption of the human race, etc.*, in Latin, in French, in Dutch, in Flemish, in German and in English.

The foundation of all these *Mirrors* appears to be the *Speculum humanae salvationis*, in small folio, an ascetic poem in rhymed verse, in barbarous Latin, upon biblical subjects. Several manuscripts of the *Speculum* bear date of 1324, which is perhaps also that of the composition of the work. It is divided into 45 chapters, and illustrated with 192 pictures. It is, observes Brunet, the most ancient monument of zylography joined to typography, and the editions of it were made with the same picture blocks, the deterioration of which in successive editions has enabled M. Ottley to establish the order of publication. As to the first edition of this book, it would go back to the year 1430, or thereabouts.

The *Mirror of the Sinner* was composed by the Reverend Capucian Fathers, missionaries; very useful to all sorts of persons; the whole represented by pictures.

The limits of this article will now allow only the briefest additional reference to this historic book, *Speculum Salutis* (as it is otherwise called), as being with the Poor Man's Bible (*Biblia Pauperum*) and a few others the only relics of the block printing which preceded the invention of printing with movable types. *De Vinne's Invention of Printing*, a standard work, has several chapters upon it. See also chapter on Invention of Printing in Morley's *English Writers*, Vol. 6, and Duplessis' *Wonders of Engraving*, as also the *Britannica* under *Typography*, and many references in Mrs. Jameson's *History of Our Lord*, already quoted. Watt's *Bibliotheca Britannica* has this about the *Speculum*:

This book is preferred to all other zylographical productions of the same kind, previous to the invention of printing by movable types, as being the most perfect in its design and execution. It consists of extracts of Scripture and Profane History, and is considered to be the production of a Benedictine monk named John, in the 13th or 14th century.

It should be added that of the four earliest editions of the *Speculum*, two were in Latin and two in Dutch. About the latter a controversy, long and warm, has been waged, on which hangs the question of the date and place of the in-

vention of printing. The Paris National Library has one of the manuscripts of 1324 of the *Speculum*, and the British Museum nine manuscripts of the fourteenth and fifteenth centuries.

So at last we have the little book of good Mr. Whipple, the orthodox bookseller of Newburyport, carried back through the ages to the pious work of a Roman Catholic monk, kept in manuscript for centuries, then circulated among the common people in block pictures, until it became the connecting link between block printing and type printing. The titles remain practically the same—*Mirror of Man's Redemption: The Spiritual Mirror of the human heart.* The pictures, the purpose and the appeals to sinning, aspiring men is also the same in all the ages. From 1324 to 1900 "taste has very much changed—truth not!"

The *Boston Recorder* in its literary review (!) of Oct. 20, 1830, had this paragraph, written with a spiciness worthy of Dr. Dexter of the next generation:

This is an old-fashioned book, written undoubtedly with pious feeling and good intentions, and full of all manner of pictures of snakes, toads, devils, and more unclean beasts of that sort than ever found their way into Noah's Ark. We are pleased with the pious sentiment of some of the prayers and hymns, but the pictures and explanations we think better adapted to A. D. 1430 than 1830.

That literary editor wrote better than he knew—1430 was the exact date of the first edition!

Modern Ideas of Religious Nurture

BY PROF. GEORGE A. COE, PH. D.

[Professor Coe fills the John Evans chair of moral and intellectual philosophy in Northwestern University, Evanston, Ill. He has written for various journals, interpreting the old truths of religion in the light of modern science, especially psychology. But his book which has given him widest fame is *The Spiritual Life, or Studies in the Science of Religion*, in which are to be found such suggestive chapter titles as these: *The Psychological Point of View, A Study of Some Adolescent Difficulties, A Study of Divine Healing, A Study of Spirituality.* This book, Professor Starbuck's on *The Psychology of Religion*, and Professor Granger's on *The Soul of a Christian* are the forerunners of a kind of literature about religion which must greatly modify present methods and points of view.—EDITORS.]

"What is the true idea of Christian education? I answer in the following proposition, viz: That the child is to grow up a Christian, and never know himself as being otherwise." Thus, in 1847, Horace Bushnell announced the thesis of his *Christian Nurture*, a book that deserves to be perpetually read, not only as a monument of a great reformation in American Puritanism, but also as a proclamation of eternal principles. On the one hand, it is a protest against a system of nurture so defective as to be false; on the other, it is a prophecy as yet only imperfectly fulfilled.

The religious training of the young must always rest upon the accepted views of the meaning of life and of the constitution of man. At the middle of this century the meaning of life was found, not in the eternal life abiding in the sons of God, but in death. For the

burden of pious thought was the idea of salvation, and salvation meant escaping hell. Life was significant in only one way—that it gave a chance to choose between eternal bliss and eternal woe. There lies before me a quaint little book three hundred years old called *Disce Mori, Learn to Die*. It is an elaborate exhortation to let the thought of death possess our meditations, and the text is enforced by appropriate engravings, such as a skull and hissing snakes; a deathbed scene; death in the form of a skeleton standing on the prostrate figure of a man, and the final judgment, with Satan, in the form of a winged hog, pushing unwilling sinners into the lake. In exact accord with this is another little book, *Persuasives to Early Piety*, published by the American Tract Society in 1831. In the introductory address to the young reader the author exclaims, "Of how little consequence is this poor transient world to you, who have an eternal world to mind!" "The living," he proceeds, "neglect it [religion], but the dead know its value!"

The accepted view of human nature simply carried this antithesis further, as is excellently shown in the *Spiritual Mirror* and formally defined in the *Persuasives*. "The sinfulness of your nature, my young friend, is not partial; it is not confined to some of your powers or faculties; but, like a mortal poison, spreads through and pollutes the whole. . . . So far are our best actions, in our natural state, from helping us, that even they are polluted and loathsome."

In harmony with these presuppositions, the chief instruments of Christian nurture were the catechism and warnings to prepare to meet God. The purpose of the whole—I refer to Protestant communions other than the Episcopalian and Lutheran—was, first, to impress upon the child his utterly lost condition, and, second, to induce a definite crisis of conversion in which he should consciously pass out of this state of sin.

From the point of view of general pedagogy, Bushnell's most remarkable advance was his idea of development as opposed, on the one hand, to mere instruction, and, on the other, to mechanical pressure from outside. He denies that Christian character depends of necessity upon insight and deliberate choice, and pleads for a piety more natural and akin to habit, something that an infant may take in from the atmosphere of a Christian home. He was doubtless entirely unconscious that herein he was working in harmony with the great educational movement of our century, which centers in the kindergarten. Froebel was still living, however, and his work on *The Education of Humanity* had been published twenty-one years before.

Froebel's assumptions are the direct opposite of those of the traditional scheme. He believes that there is something divine in man's essence, and that education is to bring him to a consciousness of this fact. The central idea is transformation by unfolding, not by revolution. Among the principles that should guide the process are these: that the child is to be brought to himself by self-expression, not by repression; that all the powers are to be co-ordinately developed—not only the intellect, but also

sympathy, reverence, appreciation of beauty, the senses and the muscles; that relatively distinct stages of growth are to be recognized, and the means of education varied accordingly.

These principles, which are truisms of general pedagogy, apply, one and all, to the problem of Christian nurture. For the distinction between man's various "natures," which has separated the religious from the general problem, is altogether artificial. The principles of the new education demand to be applied to the child's indivisible self, not merely in the kindergarten and the public school, but also in the home, the Sunday school and wheresoever the young mind is in process of formation.

Another factor destined to enlarge and correct our notions of religious nurture is the new psychology of religion. To reflect upon religious states and processes of the mind is, of course, no new thing, but the systematic ascertainment and analysis of wide ranges of such facts was never attempted until within the last ten years. The results already attained cannot fail of profound influence upon religious work, while the future of this branch of science is likely to involve changes, both theoretical and practical, not yet dreamed of. Let us note briefly some items already made clear.

First, an indefinite and partly false notion of the difference between the normal religion of childhood and that of maturity must now give way to specific knowledge of the normal periods of growth and of their religious capacities. It used to be assumed that a child is simply a diminutive man. But all lines of child study unite in showing that the child mind differs from the adult mind not only quantitatively but also qualitatively. The capacities of the soul, like those of the body, are gradually acquired. Instinctive impulses ripen one after another, changing the very soil and atmosphere of the mind. This is not the place for describing the order of development, but only for indicating new points of view. From what has been said, it can be seen at once that childhood religion and conduct are not to be judged or guided by reference to standards derived from maturity. That which, in mature life, is to be reached through reflection and deliberate choice, may be reached in the child in an entirely different way, or may even not be desirable at all. At every point that in which the child is richest, feelings and impulses, forms the chief leverage.

The task of religious nurture is to make habitual in the child's consciousness the spiritual aspects and applications of every one of his spontaneous interests. No fundamental impulse needs merely to be repressed; even resentment, revenge and the love of combat have played a useful part in the development of civilization and may be usefully employed in individual development. No worse mistake can be made than to create an impression that religion is nothing but a protest.

The psychology of religion has done its greatest pedagogical service by enabling us to understand the religious tendencies of adolescence, the period which comprises the dawn and sunrise of adult life. Along with the profound transformation which the whole inner life undergoes, the religious capacities are marvelously

changed and multiplied. This is the age for securing a deeply personal relation to God, for independent choices of all sorts, for joining the church and, near the close of the period, for the formation of reasoned beliefs. There are many ways of effecting this religious transition, but all of them, whether they involve a specific conversion experience or not, tend toward the same goal. Such experiences, therefore, can no longer be held up as models or ideals, as is commonly done in popular revivals.

In addition, the psychology of religion has thrown light upon religious abnormalities, particularly those of adolescents, upon the religious differences between males and females, and upon the influence of temperament and suggestion. All this new insight can be converted into power by the wise parent or teacher.

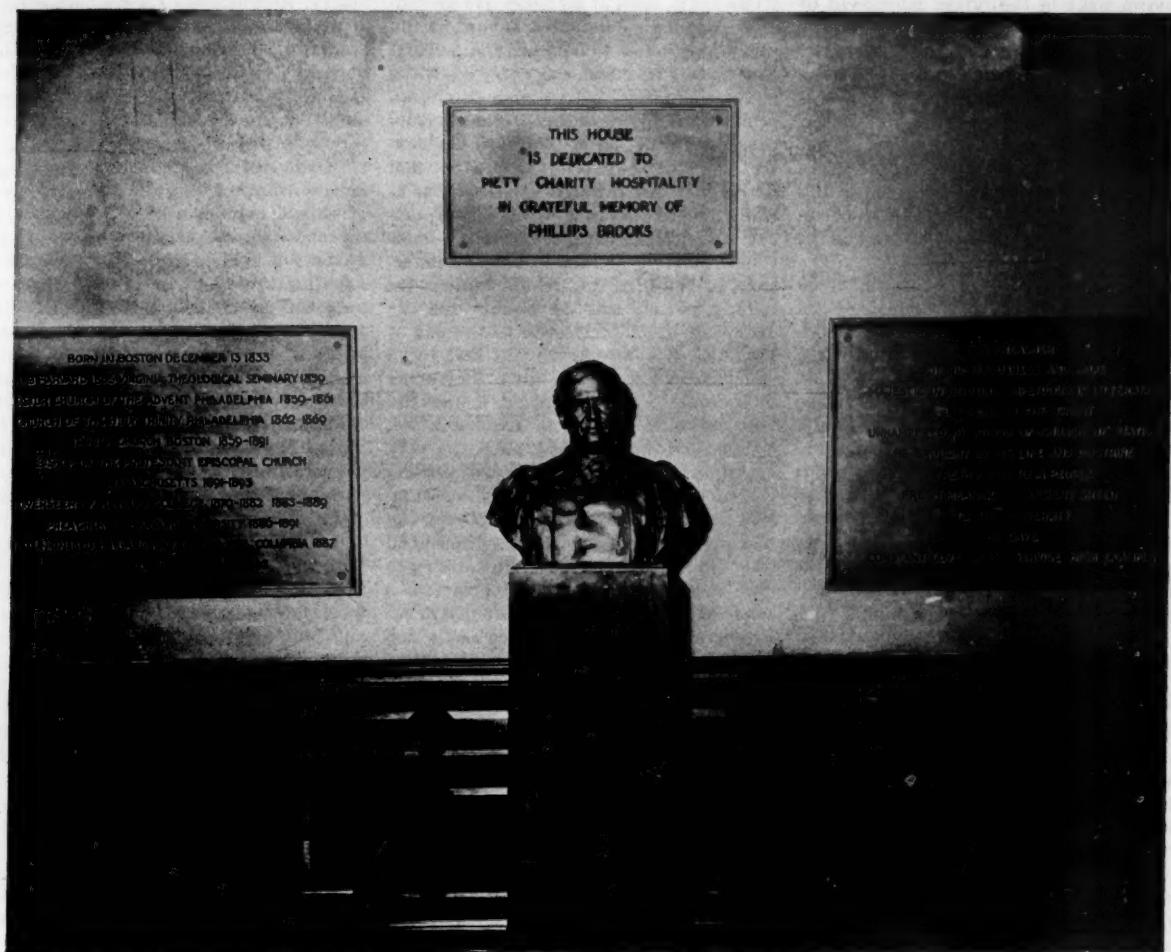
Modern ideas of religious nurture, then, include these features. They are founded upon actual observation of child life, not upon theological speculations; they squarely accept as their ideal the unfolding and growth of the child nature as against mere instruction and climacteric irruptions; they derive the standard and measure for each period of life from that period itself, not from maturity; they raise the guide of the young from the position of one who merely instructs and controls to that of an interpreter of life or prophet of the soul. The starting point is no longer the conception of sin and death, but that of life, and the underlying philosophy holds that to develop the human is to become like the God-man.

How far have such ideals begun to control our actual practice? That is another and a less inspiring inquiry.

The Oldest Library in the World

Mention has been made in our literary columns of the discovery by American explorers in Babylonia of the great temple library at Nippur. Fuller details have been given recently by Prof. H. V. Hilprecht, the head of the expedition, who has recently returned to this country. Excavators have been at work in the ruins of Nippur, which is about seventy miles north of Bagdad, for a dozen years or more, and many things have been unearthed throwing light on prehistoric times. The library of the temple of Bel, which is being uncovered, is a series of layers of unbaked clay tablets, several thousands of them arranged on shelves in rows. The latest in date of those examined, Professor Hilprecht says, is not later than 2200 B. C., which was before the time of Abraham. There are works on arithmetic, astronomy and astrology, mythological stories, historical records, hymns, lists of temples with their revenues, all branches of literature known to the early Babylonians.

Not long ago it was commonly believed that some portions of the Bible were the oldest literature in the world. But the discovery of writings made many centuries before the languages were known in which the books of the Old Testament were written assures us of voluminous revelations of a past which was ancient before the first records in the Bible were made.



This is a photograph of the main hall of the building erected at Harvard University as a memorial to Phillips Brooks, which building is the animating center of the religious, philanthropic and social life of the university. The bronze bust of the great preacher, which stands on an oak pedestal, is the work of B. T. Pratt the sculptor, and was given to the directors of the house by Mr. L. F. Deland. The tablet to the left of the bust, as you face it, records the main biographical facts of Phillips Brooks's career. The tablet to the right has President Eliot's estimate of the man. The tablet over the bust defines the aim of the work done in the building by those who frequent it. Other mural tablets adorn the walls, memorials of Harvard men of the younger generation who have been specially prominent in the religious life of the university or who have given generously to endow its religious and ethical instrumentalities.

Phillips Brooks, Preacher, Bishop and Man*

The Portraiture Drawn by His Biographer

The crowning literary event of the season, it will be generally acknowledged, is the *Life of Phillips Brooks*, by Professor Allen. That the century should thus close in the remembrance of the one man who most fully embodied and interpreted, while he also influenced, the deeper life of the age is nobly fitting. It is an added felicity that his story should be told by one uniquely equipped for the task on both sides—to appreciate the man and his times. The coupling of the names recalls that memorable event in biography when the life of Arnold was written by Stanley, his pupil and disciple, friend and kindred spirit, who brought to the loving service surpassing gifts as a writer and a historian. The parallel in this case is well-nigh complete, and the result does not fall below the expectation thus aroused. Here is a book to inform, interest and charm, and, above all, to gratify the desire of that great number who have found in Phillips Brooks the friend and helper of their souls, and are eager for a fuller knowledge of his many-

sided personality and of the sources of his greatness.

This they will find, and, better still, a recovery as they read of his presence and power, but not altogether in the way they may have expected. A disappointment awaits those who may be looking for a great addition to the facts known about this life. Very little fresh material it appears is available, no such wealth of correspondence registering daily life and thought as served the biographers of Arnold and Robertson; not much from recollections of contemporaries to reproduce worthily the youth and man at successive periods of development.

For our sources we are referred back to what has already been at our disposal, published writings which are shown to be always autobiographical. It is really the triumph of the author to have apprehended this fact and made it convincing by his rendering. Not a scrap of this sort of evidence has he allowed to escape his notice and careful study. So thoroughly has he assimilated all these forms of expression that he has been able to go back into the springs of motive and ex-

perience out of which they were uttered and portray the inner life and growth of the character he is depicting. No gain or pleasure of the reader will surpass that which he derives as he thus reviews familiar ground, finds in these old sermons and essays new interest and continuity, and sees shining through them the very personality with which he seeks acquaintance.

This self-revelation is supplemented, happily, at just the periods where it is deficient—the moment of waiting after college and the formative era of the seminary and early ministry—by a series of full and carefully kept note-books—as expressive and prophetic watermarks of its course as any mental and spiritual genius ever left behind. Of direct confession, indeed, these records contain nothing, but so faithfully report mental tastes, interests and exercises that they disclose the process of the making of his literary skill, and give in "germ and principle all his later thinking."

Two other sources of information have been most effectively used—the wonderful ancestry of this great nature and its

* *Life and Letters of Phillips Brooks.* By Alexander V. G. Allen. 2 volumes. E. P. Dutton & Co.

environment in the larger movement of life and thought of the age. One follows as he reads with wonder and even reverence the working of the forces and influences which mingle in the making of this character and genius, and finds himself reading not merely a thrilling and pleasing story of biography, but observing a divine process and product which brings him face to face with creative power in its highest achievement—the making of man after God's own heart.

Various as are the elements which enter into this process, it is made clear and simple by the discernment and exposition of one principle working in so many spheres and methods—the reconciliation of seemingly conflicting and exclusive tendencies into a complete and larger whole. Thus is interpreted the general movement of religious thought in our times. Its problem has been to do justice to the earthly and the human interest, which has been growing so immensely in significance and claim, and yet to make it subservient to the eternal divine interest and appeal. In like manner, it is shown that two elements, opposed and yet complementary, come down out of the ancestry of Phillips Brooks and embody themselves distinctly in the father and mother, but find their harmony and perfection through union in the son. His inheritance from his father, enforced by his early tastes and training, tended to make him a "humanist of an exalted type, though a humanist in so far as he recognized the sacredness and beauty and joy of the secular life." "But there was another inheritance from his mother and his stricter Puritan ancestry—the God-consciousness." "To reconcile the two in organic divine relationship" was to be the work of his life, and his service to the faith and life of his time.

The tendency drawn from the Phillips

strain in his blood at all times had ascendancy and finally dominated, subordinating everything in him to its great compulsion. But happily its effect was deferred, while he closed himself against too insistent appeals of the divine interest and gave opportunity to his mind to absorb the contributions of the world, its life, art and literature. All through his life it was at times held in abeyance by his gift of sudden transition from most serious themes to surrounding attractions or the diversions of the hour and by his "talent for trifling," which was the wonder and the delight of his friends even to the end of his life. The interaction of these two elements in his nature, until they come to agreement and equipoise, makes the true dramatic interest in the narrative. The issue is not reached until the very eve of his entrance on the ministry, when the process culminates in his consecration to his mission, clearly perceived and now gladly accepted. All the time until then there had been a certain clinging to the world, a shyness of expression, a shade of fear lest life must in some measure be abridged or suppressed on its rich human side in the surrender to the Christian ideal and service. Yet all the time necessity was laid upon him to follow the road which must inevitably lead to his confirmation and the taking of orders. "To be true to himself, to renounce nothing which he knew to be good, and yet to bring all things captive to the obedience of God, was the problem before him." His heart was with this rich, attractive human life, "in all the multiplicity and wealth of its illustrations, until it was revealed to him that it assumed a richer but a holier aspect when seen in the light of God." Then it burst upon him, "as by divine revelation, that all life was a unity, and that Christ was the glory and perfection of humanity. All truth, all

reality, in whatever sphere manifested, in literature, art or science," "All great events and movements had their affiliations in Christ." "Thus the conversion of Phillips Brooks becomes the representative process of the nineteenth century."

To call this struggle, which was a long protracted process, and not the conquest and expulsion of evil by good, but the endeavor to harmonize two rights in the soul and in life, a conversion may seem a startling and strained use of the term, but it agrees with Phillips Brooks's own habit and is fully justified in the exposition of the biographer. As delineated by him, it takes its place among the profound spiritual experiences of men whose confessions enrich the literature of the inner life. So different in conditions and phenomena, it is the same essential experience as the conversion of Augustine or Luther and had the same seal of power and fruitage as theirs. "Throughout that wonderful career, during which for thirty years and more he exerted an almost unexampled spell over thousands and hundreds of thousands of his fellow-men, it was felt that he had some secret of power which he did not or could not impart. That secret is here revealed, so far as the eternal mystery of human things will allow, in the story of what must be called his conversion."

Beyond this, the threshold of that "wonderful career," we cannot conduct our readers. They will find the narrative only heighten in interest and importance as it advances, and lay down this Life of Phillips Brooks with their wish to know him better gratified in a deeper sense than they expected; they will come again under the spell of his great spirit and pass out from his presence, as of old, different, because better and more Christian men.



The Phillips Brooks House at Harvard

The Literature of the Day

The Papacy as It Is

Rev. L. H. Schwab, of New York city, has translated from the German of Fried- rich Nippold a part of that author's History of Catholicism since the Restoration of the Papacy, and has entitled the volume *The Papacy in the 19th Century*.* The author is an eminent scholar and no work within our knowledge equals this in that impressiveness which is due to mastery of facts, general discrimination in weighing, and plainness in stating them. A leading aim is to point out the distinction between the Papacy and true Catholicism. Another is to expose the machinations of the Papacy, especially as the tool of the Jesuit order. Still another is to indicate how reform is to be accomplished.

Beginning with the restoration of the Papacy in the return to Rome in 1814 of Pope Pius VII. after his imprisonment by Napoleon, it outlines clearly the history of the Papacy ever since under the successive Popes, marshaling the facts skillfully into a narrative at once terse and comprehensive, and free from bitterness, yet stern with the inevitable severity of uncompromising truth. Different periods and many countries are studied and the same insatiable thirst for power at whatever sacrifice of righteousness on the part of the Papacy, the same perils to liberty, law, intelligence and even good morals due to its aims and methods, are pointed out everywhere. The work is a scathing exposure of Roman Catholicism as a system.

The rise of the Jesuits to supreme authority in the Papacy, one of the most conspicuous and dangerous facts in Papal history, is demonstrated and illustrated unanswerably. This society within the church practically has absorbed the church and has choked out of it most of what was good in it. The author hardly seems to speak too strongly—as a general statement—when he remarks in one of his early chapters:

It is no exaggeration to say that modern national development hinges upon the national attitude towards the Jesuits; for the order or against the order, is the shibboleth of contemporary history. . . . The history of the Jesuits and of the Papacy may be treated as one and the same [p. 42].

He is speaking of Europe primarily, but in a lesser degree the statement holds elsewhere.

How conclusively this is demonstrated in regard to Italy, France, Austria, Germany and even Switzerland, for example, most readers will be surprised to note. Equally bold and not without supporting evidence is another claim, that the revolutionary movements in different countries during this century have been largely instigated by the Papacy, that it has promoted them deliberately and with the purpose of using them for its own ends. Indeed, Dr. Nippold goes so far as to assert that "the Papacy owes all its

triumphs, which largely make up the ecclesiastical history of the nineteenth century, to the ever recurring revolutions of this century" [p. 202]. The war between France and Germany, too, he declares, was planned by the Papacy to break out just when it did so as to divert public attention from the papal church and its contemporaneous proclamation of the Pope's infallibility.

Here, and at times elsewhere, the author seems to go too far, and to depend upon probability rather than absolute proof. Even the Pope and the Jesuits cannot move governments and nations like puppets, or cause them to fly at each other, like fighting-cocks, at a given moment. Actual demonstration is impossible, excepting by those in the high and secret places of the Papacy, and of course pledged never to give it. Yet the probability is so great and so difficult to be disregarded as to be weighty evidence. This

States. But he exaggerates the conditions elsewhere. He does not give sufficient weight to the fact that the Papacy, instead of being a well-knit, harmonious, enthusiastic church, is rent by dissensions and rivalries, notorious although concealed as carefully as possible. Nor does he do full justice to the fact that the Roman Catholic Church, in spite of all which truly can be said against it, includes thousands of sincere and consecrated Christians as exist upon earth. All these facts should have qualified his utterances more than they have.

Dr. Nippold finds the nearest approach to the ideal church in the American Episcopal Church, which, he thinks, supplements Protestant individualism and illustrates anti-Papal Catholicism. He magnifies considerably its relative importance in this country, but to one believing, as he does, in the necessity of denominational organization, it naturally seems superior. Without indorsing him on this point, and with the other qualifications already indicated, we heartily commend his volume. The translator deserves gratitude for having given it to English readers.

Penelope at Large

A year or more ago the question was common "Have you read Penelope's latest chapter?" And at the mention of her name everybody smiled. If there be any reader still ignorant who Penelope is, let it be known at once that she is an energetic, vivacious American woman traveling abroad with two of her friends. Kate Douglas Wiggin is her sponsor to the public, and the succession of chapters in *The Atlantic Monthly* narrating their adventures and illustrating their characteristics forms one of the most intensely engrossing and amusing publications of this season.

Its two volumes are entitled *Penelope's Experiences in England and Scotland*,* and are tastefully printed and felicitously illustrated. We reproduce a sample of their pictures. The author never has written anything more delightful than these narratives. The experiences of her heroines are sufficiently normal not to seem unnatural yet novel enough to be thoroughly individual. Their acquaintances and their friends, their adventures and their loves, their emotions and their conversations are portrayed with keen insight into human nature, genuine sympathy, timely humor, and unfailing charm of expression.

We will not detract from the future pleasure of any reader by outlining what the three heroines say or do in these pages. But we commend the two volumes most heartily as illustrating a certain kind of the best American humor in its finest form. Its irresistibility is due largely to its background of fact, sense and seriousness as well as to its dainty delicacy of expression. Nothing equally bewitching has appeared in print in a



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THE DECAY OF ROMANCE

much certainly appears undeniable, that the Papacy includes in its schemes all lands and all races, holds ever unwaveringly to its determination to gain supreme power, uses any and every means unscrupulously for this end, yields—when it seems to give way—only for reasons of policy and only to reassert itself later, and regards nations and individuals alike, who would bar its advance, only as obstacles to be removed somehow from the path of its Juggernaut-like progress.

While we indorse the general ability and temper of this work, we nevertheless regard the author as having failed to appreciate the power of Protestantism in Europe, or that of even the inborn hatred of oppression, especially spiritual, inherent everywhere. He does not overlook these, but by no means does justice to their present and growing influence. He undervalues the vital truths that the Papacy by nature belongs in the dark ages, that the world is fast outgrowing it, that secessions from it multiply yearly, that its political control is being steadily narrowed and limited.

He perceives with some clearness the less threatening facts true of the United

long time, and we are delighted to see in the latest *Atlantic*, that Penelope, seeking new worlds to conquer, has invaded Ireland with her two friends. Doubtless a third and similarly enjoyable welcome in due course will be added to these two.

Tolstoi in Full

Messrs. T. Y. Crowell & Co. have just issued the *Works of Count Lyof N. Tolstoi** in twelve handsome volumes in a box. They have been edited by Mr. N. H. Dole. They embody practically the whole of their distinguished author's literary product thus far; *War and Peace*, *Anna Karenina*, *A Russian Proprietor*, *My Religion*, etc.—we need not enumerate the list of titles. These names are enough to recall the character and opinions of the writer, the many discussions which his works have caused, and the sharp differences of opinion about him which are likely to continue long after he shall have passed away.

To read a man's writings, a volume at a time, with intervals of a year or two, supplies impressions and even opinions of what he is and teaches. But to know him and his views truly it is necessary to read him thoroughly and carefully. One must follow the progress of his thought through his consecutive expressions of it in literature. Thus one develops with him, as it were, and, whether agreeing with him fully or not, one reaches his conclusions with him, or witnesses his attainment of them, intelligently.

It is not so much, therefore, as mere stories, powerful although they are, or social or religious essays, suggestive although they are, that we value these volumes thus offered together. It is rather as statements, arguments and pleas, whatever their individual forms, that they possess chief significance. Tolstoi is a great moral force. He is unsound and misleading upon some points. He is far too illbalanced to be a safe guide. He is illogical and visionary. He offends good sense and at times good morals in his writings. He is very far from being an ideal teacher in social, civil or religious matters.

None the less, he has won the ear of the world for the time and fairly. He has commanded general attention and respect by his intense sincerity and loyalty to his theory of life and his purpose to uplift humanity. A man may be sincerely in error, and upon some points Tolstoi seems to be. But when his aim is noble and his life unselfish, his sincerity in this age of pretense and superficiality wins him attention and influence. In spite of their weaknesses and errors, such men as Tolstoi set their fellow men and women to thinking, hoping and striving for diviner ends. They break up the hard-trodden surface of the field of life and make it fertile, and, even though they unwittingly sow tares with their good seed, the Lord of the harvest does not frown upon the crop.

If we comprehend Tolstoi correctly, we are by no means ready to approve of many of his teachings about economics, government, society or religion. But we recognize the generally high and holy purpose of his writings and believe that they who read his works without prejudice will find in them much of practical

value and even more of real inspiration to true and worthy living. The issue of such an edition as this makes such a reading possible as it has not been for many in the past.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The Papacy in the Nineteenth Century. By Friedrich Nippold. pp. 372. G. P. Putnam's Sons. \$2.50.

The Spirit of God. By Rev. G. C. Morgan. pp. 246. F. H. Revell Co. \$1.25.

A study of the doctrine of the Holy Spirit, historical and practical, and an application of it to Christian life. The author's close heed to Scripture and in good sense and caution his interpretation and enforcement of its injunctions win confidence. Out of rich personal experience and wide observation he deals with the great truth of his theme simply but forcibly.

The Making of a Missionary. By Charlotte M. Yonge. pp. 228. Thomas Whittaker. \$1.00. Tells of mission work in China before the present troubles had been more than begun. Traces the development of self-devotion. Interesting and promotive of missionary zeal.

The Ten Commandments. By Rev. George Chainey. pp. 130. Stockham Pub. Co.

A somewhat fanciful, yet reverent and suggestive, interpretation of the Ten Commandments and the one thing needful.

The Majesty of Calmness. By W. G. Jordan. pp. 54. F. H. Revell Co. 30 cents. Seven little practical moral essays reprinted tastefully—a Looking Upward Booklet.

BIOGRAPHY

James Martineau. By A. W. Jackson. Little, Brown & Co. \$3.00.

FICTION

Penelope's Experiences in England and Scotland. By Kate Douglas Wiggin. Houghton, Mifflin & Co. \$4.00.

The Hosts of the Lord. By Mrs. Flora A. Steel. pp. 344. Macmillan Co. \$1.50.

The story of an unsuccessful revolt against the English in a town in India. A petty affair but amply sufficient to reveal the native feeling and the spirit of the English rulers. But do all Englishmen and women in India demand something of the illicit in love affairs? Mrs. Steel's books lead one to infer this. The different love stories in this book are handled skillfully and not offensively, but its special strength seems to lie in its power to make the characteristic atmosphere of the East and the emotions and mental processes of the native people seem so real. We doubt if any other living writer is Mrs. Steel's equal in this respect.

The House of Egremont. By Molly E. Seawell. pp. 515. Charles Scribner's Sons. \$1.50. A fine novel. The hero is an English Jacobite in the time of William of Orange. His vicissitudes are exciting and the story of his love is admirably told. The minor characters are as well drawn as the more prominent. Bess is a novel conception and finely carried out. The political features of the story, its portrayal of the life at the court of the exiled King James, and of plottings and intrigues in England, add much to the interest. The story is one of the best of recent historical novels, and would make an unusually effective drama upon the stage.

In the Palace of the King. By F. Marion Crawford. pp. 367. Macmillan Co. \$1.50. The famous Don John of Austria is the hero and the court of Spain in the reign of Philip II. the scene of this story. The author illustrates well his familiar power of characterization and description, and the changing scenes of the play afford deep interest for the reader. There is in it much of nobility and beauty and much of sadness. The picture of the cold, cowardly, cruel king is a masterpiece.

The Chevalier de St. Denis. By Alice I. Jones. pp. 387. A. C. McClurg & Co. \$1.25. A romance of France and Louisiana in the early part of the eighteenth century. Dramatic and entertaining. A good piece of work, introducing considerable unacknowledged material and making effective use of it.

Peccavi. By E. W. Hornung. pp. 406. Charles Scribner's Sons. \$1.50. One of the strongest and most touching of recent novels. Describes the moral fall of

an English clergyman and his strange, brave, victorious struggle to win back public respect and confidence. Unusually fine in portraying both types of character and dramatic situations. A true novel, yet a powerful plea for righteousness.

Onesimus. By C. E. Corwin. pp. 332. F. H. Revell Co. \$1.25.

A novel having for hero the slave of Philemon at Colosse. The writer has used his knowledge of the time and the region effectively and has drawn a rewarding picture of society. He shows how Christian doctrines spread and converts were made, and reconstructs the life of the time of Paul with graphic clearness. A good book for the Sunday school library.

Madame Bohemia. By Francis Neilson. pp. 410. J. B. Lippincott Co. \$1.50. Crude and too improbable in some respects. At times confusing. Yet very successful in representing striking types of character. Awakens interest and sympathy. A strong story in spite of evident and numerous faults.

True with a Difference. By Rosa N. Carey. pp. 428. J. B. Lippincott Co. \$1.25.

Too long but fairly well told. Points the moral that a whimsical woman may carry her whims too far. A rather agreeable but far from exciting English cathedral town story.

The House Behind the Cedars. By C. W. Chesnutt. pp. 294. Houghton, Mifflin & Co. \$1.50.

Deals ably with the painful consequences at the South of possessing the least infusion of Negro blood. Sad but finely conceived and written. A powerful, interesting story.

The Last of the Mohicans. By Fenimore Cooper. pp. 398. Macmillan Co. \$1.25.

An attractive reprint, with introduction by Mowbray Morris and illustrations by H. M. Brock.

On the Wing of Occasions. By Joel Chandler Harris. pp. 310. Doubleday, Page & Co. New York. \$1.50.

Five admirable short stories of the Civil War, dealing largely with secret service plots and agents of the Confederacy. Exceedingly interesting. Especially fine in its portrayal of President Lincoln. If it be not based upon facts, it describes a class of facts which exist at such times.

The Queen versus Billy. By Lloyd Osbourne. pp. 309. Charles Scribner's Sons. \$1.25.

One of the most picturesque and charming of recent volumes of short stories. Mr. Osbourne has much of the expressiveness of his step-father, Robert Louis Stevenson, as well as a distinct and striking individuality in authorship. Humor, pathos, brilliancy and a certain weirdness all blend in his stories.

JUVENILE

Chinese Mother Goose Rhymes. By Prof. I. T. Headland. F. H. Revell Co. \$1.25.

England's Hero Prince. By Gordon Stables. pp. 378. E. P. Dutton & Co. \$1.50.

The Black Prince is the hero, and the style is that free and popular manner which the author illustrates so well in his writings for the young. He has made up a good story and it is acceptably, and the boys will approve it.

The Silent Prince. By Mrs. H. A. Clark. pp. 279. American Tract Society. \$1.00.

Well conceived and executed. William, Prince of Orange, is the hero. His somewhat peculiar nature is portrayed effectively, and the troubled atmosphere of the period, with its religious conflicts, affords a background which is skillfully used for throwing out the leading characters into clear relief.

For the Liberty of Texas. By Capt. Ralph Bonehill. pp. 298. Dana Estes & Co. \$1.25.

An exciting tale of frontier and military experiences and adventures in the struggle which transferred Texas from Mexico to the United States. Full of spirit and dash.

A Tar of the Old School. By F. H. Costello. pp. 365. Dana Estes & Co. \$1.50.

Well written and highly entertaining. Deals with period of the War of 1812; also with our punishment of the Barbary powers a little earlier. A spirited book, full of patriotic fervor but not unduly gory.

In the Hands of the Cave Dwellers. By G. A. Henty. pp. 204. Harper & Bros. \$1.00.

A story of an Apache raid. Mr. Henty knows well how to make exciting, yet not unedifying, use of such material.

The Animals of Aesop. By J. J. Mora. pp. 211. Dana Estes & Co. \$1.50.

The artist has adapted Aesop's famous fables,

* \$12.00, \$15.00 or \$30.00 according to binding.

and has illustrated them lavishly with pictures large and small, keen and apt in conception and masterly in execution. We have rarely seen drawings equal to these in the felicity and completeness with which they interpret the text. Get it for your boys and girls.

Mooswa. By W. A. Fraser. pp. 260. Charles Scribner's Sons. \$2.00.

Another picture of the actions of bears, foxes, etc., their conversations, etc., as if they were persons. One of the best in its successful and enjoyable vividness of portrayal.

Fun and Frolic. By Louis Wain and Clifton Bingham. pp. 144. E. P. Dutton & Co. \$1.50. Droll verses about animals with appropriate pictures. The verses amuse and account for the pictures, which are remarkable examples of comical caricature. They are worth the attention of people older than the children for whom they are intended.

The Book of Saints and Friendly Beasts. By Abbie F. Brown. pp. 225. Houghton, Mifflin & Co. \$1.25.

Old legends retold pleasantly and with a few pictures introduced. A tempting book for many children.

The Cat's Fairyland. By Mrs. Mary Johnson. pp. 184. H. H. Carter & Co.

Pleasant little stories and verses for young children with some well-drawn pictures.

The Tale of the Little Twin Dragons. By S. Rosamond Praeger. Macmillan Co. \$1.50.

Fantastic but pretty. A queer conceit well carried out. For the younger children.

The Boo Boo Book. By Gertrude Smith. pp. 99. Dana Estes & Co. 75 cents.

Very pretty and just what the younger children will like to hear read.

The Little Dreamer's Adventure. By F. S. Child. pp. 230. Lee & Shepard. \$1.25.

Novel in idea and adroitly carried out. Prettily illustrated. The author infuses into his conception of personified days a great deal of sense and feeling, and the book will be a lasting favorite.

Magic Moments. By Clifton Bingham. E. P. Dutton & Co. \$2.00.

Merry verses and striking pictures in black and white. Also a number of full-page colored pictures ingeniously arranged to shift and change by turning as on a pivot. A very pretty book.

Merry Folk. E. P. Dutton & Co. \$1.50. Lively short stories and verses and bright, spirited pictures for boys and girls.

In Storyland. pp. 144. E. P. Dutton & Co. \$2.00.

A tempting book. Capital stories or verses by Henty, L. T. Meade, Fenn, etc., have been illustrated and largely in colors, by Ada Dennis, E. S. Hardy, etc., the whole having been edited by A. J. Fuller, and the outcome being one of the prettiest and jolliest of all the fine Christmas books for the young season.

EDUCATION

Foundations of Knowledge. By Prof. A. T. Ormond. pp. 528. Macmillan Co. \$3.00.

Prompted by the need of some reconstruction of the whole problem of philosophy because of the effect of the acceptance of the doctrine of evolution in the cleavage between the ultra-experientialism of Kant and the idealism of Hegel. Yet the great need of reconstruction is due less to the theory of evolution than to the inadequacy of the basal concepts of epistemology itself. Emphasizes specially the notion and function of experience. Claims that knowledge is an intra-experiential term and that philosophy must be an interpretation of experience in the broad sense. Also urges strongly the importance of the doctrine of the internal complexity of being. Experience includes all reality and affords room for both relative and absolute with their distinction and relation. Moreover, rationality means system, and system is unthinkable excepting as an organized content of experience. The notion of experience therefore is fundamental. The whole of knowledge, including both its process and its criteria, is internal to experience. There are two fundamental modes of reducing the content of experience to intelligible form; one the mechanical, the other the

teleological, or spiritual. The world must be represented as an experience in which the former is transcended and comprehended in the latter and in which the real must be conceived as in the last resort spiritual. The volume is a plea for the rights of the spiritual and the reality of spiritual knowledge. It is constructive rather than controversial. It does not undertake to utter the last word on its theme, but to offer a helpful contribution to the discussion. It strikes us as the most abstruse treatise which ever has come under our notice, and it is offered, of course, only to experts in its special department.

Foreign Classics in English. By W. C. Wilkinson. 6 vols. pp. 303, 290, 302, 312, 324, 327. Funk & Wagnalls. \$6.00.

Aims to give a sufficiently comprehensive classical course to persons unable to study in school or college or even to acquire other languages. Two volumes deal with Greek literature, two with Latin and one apiece with French and German. Much information supplied together with many citations from classical authors. The volumes are not exactly text-books, although easily usable as such, but rather are for reading. Such a series probably could not be compiled more successfully than as in this instance. Whether

A charming volume. Will prove a most acceptable holiday gift. The reader is taken on a tour from Boston to Plymouth by road, all points of historic interest or special natural attractiveness being pointed out. He passes through Dorchester, Quincy, Weymouth, Hingham, Cohasset, Scituate, Marshfield, Duxbury, Kingston, etc., and receives impressions only inferior in vividness to those of actual sight. There are more historic houses and spots than one would suppose, and the past and present are interwoven felicitously in Mr. Garrett's pictorial and agreeable manner of description. The illustrations—one of which, a glimpse of a quaint bit of Plymouth, we reproduce—are abundant, accurate and beautiful. But why does Mr. Garrett perpetuate the absurd tradition that Mary Chilton landed first of the Pilgrim company on the renowned rock? No woman was in the little company which made the famous landing. Moreover, he seems to have confused the new Unitarian church at the head of Town Square with its Trinitarian neighbor at its side, which is called the Church of the Pilgrimage. The former truly is the legal successor of the original Pilgrim church—by one vote majority at the time of the separation—but the name given here is that of the latter, which also should have been mentioned.

Yesterdays with Authors. By J. T. Fields. pp. 419. Houghton, Mifflin & Co. \$3.50.

This new holiday edition of an always interesting book will find a ready welcome. The author, a former well-known publisher of this city and the friend of many famous literary persons, delighted in his intercourse with them and was enough of an author himself to render his many and diversified reminiscences of them quite worthy to rank with the best volumes of their own of the same sort. Popular from the first, his book in its new form will continue a favorite. Its chat about Thackeray, Dickens, Hawthorne, Wordsworth and others is dignified yet breezy and entertaining and its portraits and other illustrations are valuable additions.

Myths and Fables of Today. By S. A. Drake. pp. 268. Lee & Shepard. \$1.50.

Daily life supplies evidence of the existence of a considerable variety of modern superstitions of more or less strength, survivals from the past. Indeed, we often say or do, without purpose or even knowledge, what really recalls or represents some ancient superstition. Many laugh at all such notions, but many others really are a little uneasy because of them, absurd although this be. Mr. Drake's book deals with the whole subject of such myths and fables and their influence in a scholarly and judicious fashion, and his pages are amusing. The cover design and chapter headings, by F. T. Merrill, make clever use of symbols, from the four-leaved clover and "wish-bones" to the witch-hazel divining rod.

Among the Berbers of Algeria. By Anthony Wilkin. pp. 263. Cassell & Co. \$4.00.

An unusually pleasant narrative of a journey in a comparatively untraveled region. The author is an archeologist and found opportunity to make interesting researches. In fact his ruling purpose was scientific. He found ruins and curiosities of considerable importance. His comments upon social, civil and religious life, as he saw it, also are of much interest. He discusses the hostility of the French towards the Jews in Algeria at length, and points out that this anti-Semitic spirit is most injurious to those who cherish it and to the colony. His pages are illustrated finely and freely and the book is very handsome.

In the Ice World of Himalaya. By Fanny B. and William H. Workman. pp. 204. Cassell & Co. \$4.00.

Abounds in fine illustrations. Of special interest to mountain-climbers. The narrative is interesting without being exactly engrossing. The experiences of the authors were severe and sometimes remarkable, but the narrative is somewhat too bald and hurried. Mrs. Workman established three records for women climbers, and both she and her husband fairly may claim places on the list of the most skillful and successful mountaineers. The region



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From *The Pilgrim Shore*.

A PARADISE TO ETCHERS

this it prove a satisfactory substitute for them or not, it will introduce readers to the classics agreeably.

A Second Manual of Composition. By E. H. Lewis, Ph. D. Macmillan Co. 90 cents.

One of the foremost of recent works of the sort. In theory and application it is wise and practical. Its plan accords with the natural expectation of the student.

Essentials of the English Sentence. By E. J. MacEwan. pp. 310. D. C. Heath & Co. 75 cents.

Deals ably with essentials but leaves constructive work chiefly for later study. Is well adapted for its intended use.

The Art of Writing English. By J. M. D. Melville John. pp. 334. D. Appleton & Co. \$1.50.

One of the most comprehensive and sensible manuals on its topic. Well arranged and thoroughly serviceable.

MISCELLANEOUS

Works of Count Lyoff N. Tolstoi. Edited by N. H. Dole. Twelve volumes. T. Y. Crowell & Co. \$12.00.

The United States in the Orient. By C. A. Conant. Houghton, Mifflin & Co. \$1.25.

More Famous Homes of Great Britain. Edited by A. H. Malan. G. P. Putnam's Sons. \$7.50.

The Pilgrim Shore. By E. H. Garrett. pp. 234. Little, Brown & Co. \$2.00. Holiday edition, \$4.50.

visited is comparatively unfrequented by such visitors and their story thus has additional novelty. It is told modestly and simply.

The Romance of the South Pole. By G. B. Smith. pp. 235. Thomas Nelson & Sons. 80 cents.

A well-studied and written account of exploring voyages by Cook, Weddell, Sir J. C. Ross, the United States expedition, the Challenger party, the Dundee expedition, etc. There is more material for such a book than one would suppose, and Mr. Smith has made interesting and significant use of it. His book is illustrated.

Songs and Song Writers. By H. T. Finek. pp. 254. Charles Scribner's Sons. \$1.25.

The work of a musical connoisseur. Has portraits of Schubert, Schumann, Liszt, Rubinstein, Grieg and others and tells of folk-songs, troubadours, and song writers in general, giving special heed to the German and Hungarian. There is much information in its pages and it is a fit work for the Music Lovers' Library, to which it belongs.

Tuskegee. By M. B. Thrasher. pp. 215. Small, Maynard & Co. \$1.50.

The history of Booker Washington and Tuskegee, with that of Armstrong and Hampton and of Pratt and Carlisle, will be referred to by posterity as one of the important features of the closing century. To uplift and Christianize a race, and to do it as sagaciously and practically as reverently, is more of a phenomenon than most philanthropists even understand. And that is what Tuskegee is helping to do, and the story of its effort and success is told admirably in these graphic and well-illustrated pages by Mr. Thrasher. President Washington has furnished a pertinent introduction.

The Essays of Francis Bacon. pp. 291. E. P. Dutton & Co. \$3.00.

Edited by Walter Worrall. Introduction by Oliphant Smeaton. A beautiful edition in all respects most creditable to its publishers. Mr. Smeaton's biographical and critical comments are pertinent and interesting.

Fighting for the Empire. By James Otis. pp. 460. Dana Estes & Co. \$1.50.

A chronological history of the Anglo-Boer war, made up from official reports and other sources. Not specially entertaining and often treating minor events as if of large consequence. May be useful for reference. Not a story in the ordinary sense.

Power Through Repose. By Annie P. Call. pp. 201. Little, Brown & Co. \$1.00.

A reprint of a little book which attracted considerable notice in 1891 and served a useful purpose. Promotes physical and mental relief.

Comfort and Exercise. By Mary P. King. pp. 138. Small, Maynard & Co. \$1.00.

Familiar good sense freshly and agreeably expressed. A sound book.

Evolution of Immortality. By Rosieruiae. pp. 145. Julian Pub. Co., Salem, Mass. \$1.00. Superficial and commonplace thoughts uttered with an affectation of profundity and mystery.

The Romance of the Rose. Vol. II. By W. Lorris and J. C. Clopinel. pp. 269; **Critical and Historical Essays.** Vol. III. By T. B. Macaulay. pp. 372; **The Lives of the Painters, Sculptors and Architects.** By Giorgio Vasari. Vols. I. and II. pp. 298, 310. Macmillan Co. Each 50 cents.

Temple Classics volumes.

Notes

Our apologies are due Messrs. Charles Scribner's Sons for a statement in our issue of Nov. 3 which numbered them among the American publishers against whom Mr. Kipling has brought suit for unauthorized publication of his work. Their *Outward Bound* Edition of Kipling's works is produced under Mr. Kipling's personal supervision, he having arranged the order of the stories and poems and selected the subjects for the unique illustrations reproduced from relief plaques modeled by the author's father.

Marie Corelli is in poor health and is wintering in Egypt.

Mrs. Humphry Ward passed eight years studying in the Bodleian Library at Oxford in preparation for a literary life.

Messrs. J. W. Carpenter and C. H. Gabriel

have arranged a pleasant little juvenile *Christmas Cantata, A Visit to Santa Claus*, which Jennings & Pye have issued at thirty cents.

of Hebrews, "that they without us should not be made perfect."

THE CHURCHES

All the churches are hard at the year's work. Euclid Avenue feels its limitation of space under Dr. Hiatt's attractive and effective preaching. Plymouth on Sunday evenings is not always able, even with the aid of chairs, to seat all the people who come to hear Dr. Wood, who also, to keep himself busy, speaks at the Y. M. C. A. every Sunday afternoon from Oct. 1 to Jan. 1. Irving Street now names itself from its new location, Kinsman Street, and finds it has held all its own people and is beginning to gather a local congregation. On its forty-eighth anniversary about 150 sat down at supper, and later heard from Rev. Henry Janes, its pastor, Rev. F. M. Whitlock, a former pastor, now returned to be neighbor, and Drs. Thwing and Fraser. Pilgrim was never in better form nor better doing its great and growing work than just now. On a recent Sunday morning Church Building Day was observed, being the forty-first anniversary of the church, with addresses on the three periods in the history of the house of worship—the building of the old house, by Dr. A. G. Hart, an original member; the rebuilding and enlargement, by A. C. Caskey; and the new house, by the pastor, Rev. C. S. Mills. And Franklin Avenue, Grace and Lakeview, under pastors rather lately come, are all moving forward strongly. The last named, under Rev. A. M. Ingraham, without special services has received at the last two communions sixty members, of whom about a third have come on confession. Park has celebrated its tenth, and Lakewood its seventh, anniversary with much speech-making, good feeling and supper eating. Hough Avenue finds its always great work enlarging in its new and beautiful church home. Bethlehem is strengthening its English work under the vigorous but wise leadership of Rev. F. M. Whitlock. And of the whole circle of our pulpits only Swedish is vacant.

OVER THE LINE

Besides our twenty-two Cleveland churches there are three just outside which are fully of us: Rockport, Collinwood and the new church at East Cleveland. Collinwood has recently secured Dr. Ladd as supply. The East Cleveland Church, while waiting for the City Missionary Society to complete its strangely baffled search for a superintendent, has moved into its beautiful house, and rejoices in the attractive and effective "permanent-temporary" services, pulpit and pastoral, of Prof. G. S. Burroughs, D. D., of Oberlin Seminary. Five new members have come in.

THE ANCIENT LANDMARK

The Ohio Home Missionary Society, after staying for fifteen years under the roof of the Y. M. C. A., has of late removed across the street and now welcomes its friends in humble quarters at 625 Rose Building, "the largest office building in Ohio."

J. G. F.

The way is very long and for myself I can only say that I feel I have but begun to understand a few things. The way is long and steep and neither I nor any man will ever traverse it all. The full truth is for Omnipotence alone. And yet we must not talk in a despairing way. We must not speak in mock humility of our absolute ignorance. We are not absolutely ignorant. Some things we must hold with the utmost tenacity. We are certain that reason is at the heart of things, that what Heine calls "the terrible doctrine that God is dead" is not true, but a lie. We must hold that all things work together for good. This, at least, is the conviction that has sustained me in many a weary hour.—John Watson, Professor of Moral Philosophy, Queen's University, Canada.

The Home

The Stubble

BY LIZETTE WOODWORTH REESE

Is this sad void all that is left of Spring,
Of fire and dream, of quick and delicate days?
Must king or plowman passing down these ways
Come to the silence of remembering?
I, too, in the young year have had a part;
Once was it hard to doubt as hard to grieve;
So easy once, so easy to believe—
Now all my harvest is a troubled heart.
Yet has not doubt its place and so its right?
Its dreams and visions, faint but unforget?
Its longing mood whence breaks some sure,
glad thing.
Higher than shrine, or star, or evenlight?
Lord of the stubble, though I see thee not,
About me sounds the Rumor of the Spring!

The Father's Turn Mothers are receiving plenty of advice about their duties and the training of their children. The press, the platform, the club, the pulpit emphasize the mother's responsibilities and it is right that they should do so. But it is time the fathers came in for their share of admonition and counsel. The true home ideal cannot be realized without the efforts of both parents, and the man as head of the house has responsibilities toward his children hardly less important than the woman. Dr. Boynton's article in this issue on The Father as a Chum is the first of a series we expect to publish, written by fathers for fathers. It will be followed by The Father as an Example; The Father as a Disciplinarian; The Father's Table Talk; The Father's Sunday, etc. We shall be glad if these articles call forth comments and correspondence from the men who read them.

Business Training for Women "The millennium, when women shall know how to indorse a check, may be at hand!" said Prof. Katharine Coman when placed in charge of a course on Public Finance in Wellesley. Further signs of promise are to be found in an advertisement of a Cambridge girls' school. It announces "classes in financial affairs" for ladies, to teach the nature of currency and of securities in general, about checks, drafts, notes, etc., and "many other matters which are important even for the intelligent reading of the morning paper." Women who feel the need of instruction in business methods, but cannot join such a class, may find valuable information and aid in a new book called *The American Business Woman*. Its author, John Howard Cromwell, states that in his experience as a practicing lawyer "no one fact has been more strongly impressed upon me than that the majority of American women are almost entirely ignorant of the ordinary rules and methods of business." We could give, out of personal experience, several instances of women who have lost their entire property for want of knowledge such as is given simply and clearly in this volume.

A man may take it as one of the less uncomfortable indications of increasing age when he loves to do things simply because he used to do them, or has done them in remembered company.—*Bradford Torrey*.

The Father as a Chum

BY NEHEMIAH BOYNTON

Plato once made the crusty and calloused remark that a boy is of all wild beasts the most difficult to manage. There is something of truth in the remark, for a boy comes to be to you what you think he is, and if you think him a wild beast he will more than likely develop beastly characteristics and be most difficult to manage. If, on the other hand, he seems to you to be a glorious fellow, with a strong, rich, human nature, the difficulty of managing him will likely be lost in the sweet and sacred privileges of loving him; for boys were made to be loved, not managed, and the secret of rearing boys is disclosed when one perceives that a boy can be loved into a noble manhood, but that he cannot be lashed or lectured into it. Love never faileth—not even with boys; in fact, love may be often seen at its best by watching the working of its restraint, inspiration and endeavor in the pulsing heart of a "regular boy."

The reason why many a father loses his boy is because he has never found him. Nothing can find a boy but love. A good example of itself never found a boy, nor has parental authority ever subdued a boisterous nature. The father who said, "I will conquer that boy whatever it costs him," never succeeded; the father who declared, "I will conquer that boy whatever it costs me," never failed. All good things are expensive. Sympathy has its cost before it has its worth. A father always pays a large price in the coin of sacrificial and sympathetic love who secures a clear and unclouded title to the confidence and intimacy of his son.

The overworking of negations destroys the choice friendship between many a father and his boy. The boy cannot live on it; to use his own phrase, he "can't stand it." "Don't," "I forbid you," "I am surprised at you," "Such conduct will ruin you," "You must never forget that you are a great expense to me for support, clothing and education," "You must not spend so much money"—how familiar this category is to many a boy who has a good home but who, to the parental surprise, does not like to stay there. Is it said that such remarks are the proof of interest in the boy; the answer is, the interest is cheap. Suppose a father lets love have its way. He tells his boy that he considers himself mightily blessed in having such a boy to support, clothe and educate; he declares his delight at seeing this and that sign of manliness, and gives a cordial permission to spend a modest sum of money. How long will it be before the bounding nature of the boy will recognize the appreciative spirit of the father and will begin to respond to it? The basis of a real friendship is thus securely laid, the growth of which is the increasing satisfaction of both.

Any father who is forever locking horns with his son will find that appreciation will speedily end a strife which disparagement both stimulates and embitters; for appreciation is love expending itself, and love never faileth. A boy craves appreciation from his father, and it is through this appreciative spirit that a father gets his great chances. Love is not blind; it can see faults. It is not

weak; it can command respect. It does not lack authority; it can compel obedience. Love declares itself, and as it is welcomed finds its opportunity.

Certainly it is necessary to "reprove, rebuke, exhort, with all long-suffering and teaching," a boy, but when this is the corollary of a proposition of appreciation it takes hold and grips, for what a boy truly loves he prizes, and what he prizes he strives to be worthy of.

A father should occasionally make his boy his guest and, with scrupulous regard, honor him as such. He should introduce him to his friends, being careful to meet every requirement of courtesy; take him to dinner, permitting him to visit the bill of fare; enjoy a ride, with his own son for whip; indulge a day's fishing, being sure not to scrimp the boy's share of the live bait and particular not to jump his claim to an equal portion of the best the lunch box affords. It is a poor time for self-seeking or for petty economy when his boy is his guest. It is the father's great opportunity, when in generous fashion he is entertaining his son, to enlist his sympathies and sacrifices in doing for others, since lessons of charity are best taught in presence of a generous heart. The Pharisaic father who compelled his boy to put into the contribution box the pennies he had painstakingly saved to delight his adolescent soul with the glories of the circus, did not patent that day an available process of making princes of benevolence. There was a strange lack of appreciation in the father and a lack not half so strange in the boy.

Parental authority established or maintained on any other principle than that of love is spurious, hollow and heathen. The one thing it cannot do is to control the child. That was a wise and model father who, when wishing to correct his boy, used to say, "I will see you in the sitting-room after dinner," and who as well received and honored a similar summons for himself from his boy when they for any reason felt aggrieved. He recognized the authority of love, not only in his relations to his children, but in his children's relation to him, and that sitting-room came to be the trysting place of deep affections and the exchange of precious confidences.

To take a boy out into life, introducing him to its nobility, opportunity, sacrifice, disclosing to him your most attractive ideals, and shaping his aspirations, opening his eyes, harnessing his will and mellowing his heart, keeping him clean, wholesome, sane, untainted with the twentieth century scurvy of pessimism—this surely is a mighty privilege and a radiant opportunity. For the sake of it one may well give his best, and confess himself a sinner before God if he permits the crowding cares of life to seduce him to offering his second best. It is a great sin to be a poor father. But earth has no nobler joy than that which comes when a father's heart casts anchor in the soul of his boy.

There is always, as the sailors say, something to warp to. No matter for the trials, he "cleaves ever to the sunnier side of doubt"; no matter for discouragements, he "hears the lark within the songless egg"; he is not dismayed by occasional eruptions of boyishness, for

through the telescope of his love he sees the coming man. He has learned to appreciate his own, to believe in his own, to be close friends with his own, to expect with confidence noble manhood from his own. Love never faileth, and a father who, believing this, is willing to assume the expenses of love, will save to himself the heart, and to the world the nobler life, even of his most "active boy."

Miss Felicia's Bonnet *

BY MARY E. WILKINS

Amelia was having her hair curled. She stood meekly before her mother, who was brushing her reddish-brown locks separately over a curling stick. Amelia's hair was being curled in two rows, because it was Sunday and she was going to meeting; week days she had only one.

"Now, Amelia," said her mother, "there's something I'm going to tell you, and you must remember it. If you laugh at Miss Felicia's bonnet today, I'm going to shut you up in the closet without any dinner when you come home."

Amelia was silent. She twitched her head a little as if the last curl pulled.

"Hold your head still," said her mother. "Do you hear what I say?"

"Yes, ma'am."

"Well, you remember it. I'm not going to have you act the way you did last Sunday. I was ashamed of you."

Amelia, when she was all ready for church, did not look as if she would laugh easily. She held her head, with its two tiers of shining curls and its best hat with the rosettes over the ears, stiffly, she kept her two hands in her little squirrel muff, and her blue eyes looked large and round and serious. She sat in her little chair and waited until her father and mother and grandmother were ready, then they all set out for church. Amelia was full of childish dignity as she trotted up the aisle after her elders. She sat down gravely in the pew between her mother and grandmother, and her little dangling feet in their shiny boots and rubbers toed out primly. She stared ahead at the minister and the folks in the singing seats and did not look to the right or the left.

But Miss Felicia Carr, who sat in the pew in front, had not yet arrived. She always came late. The singing had begun when she stepped mincingly up the aisle and took her seat all alone in her pew. Then Amelia laughed. She put her muff up to her face and shook. Her mother gave her a severe nudge on one side and her grandmother on the other, but it made no difference; she could not stop. Miss Felicia herself turned around and surveyed her, and the three green plumes on the new winter bonnet nodded toward her, and she chuckled out loud.

"If you don't behave yourself you shall go home," whispered her mother, and there was a momentary calm.

Amelia put down her muff and raised her poor little red face toward the minister. The green plumes danced grotesquely over Miss Felicia's long, mild face. Amelia giggled again. She giggled

at short intervals all through the meeting. Her mother and grandmother whispered, now and then they nudged; Amelia was all in a quiver of distress and shame, but she could not stop laughing.

After meeting, when they were all on the homeward road and her mother had her firmly by the hand, Amelia, pulling back a little, began to cry.

"I—couldn't help it," she sobbed.

"Stop crying out loud," said her mother, severely.

"I don't know what my father'd said to me if I cut up so in meeting," said her grandmother.

And Amelia's father walked ahead soberly. Amelia, drawing her breath in short sniffs, followed on draggingly.

Amelia's mother never had a warm dinner on Sunday, but the cold dinner was a very nice one. There was always jelly with it and plum pudding. But all Amelia got that day was a piece of bread before she was shut up in the closet. She entered with a great wail of protest, and her mother shut the door all but a crack. It seemed to Amelia that she stayed in the closet a week; but it was only an hour. Then her mother came to the door and asked if she would try to be a good girl and not laugh at Miss Felicia's bonnet again; and she said chokingly that she would, and was released.

She had some more bread and some milk, but there was no jelly or plum pudding that day. While Amelia ate, her mother and grandmother talked to her.

"If you ever live to be as old as Miss Felicia, and are all alone in the world, with nobody to fix your bonnets for you, perhaps you won't look any better than she does," said her mother.

"Maybe you won't," echoed her grandmother, severely.

"She can't afford to take her bonnet to a milliner and have it trimmed, and she has to do it herself," continued her mother. "And she doesn't have money to buy new trimmings. I remember her wearing those same green feathers years ago, when I was a little girl. I suppose that the poor woman has kept those green feathers just as choice all these years, and trimmed up her bonnet with them the best she knew how this winter; and here you have been laughing at them, and hurting her feelings."

"I don't believe she saw me," said Amelia, miserably.

"I saw her looking right at you, and she always was sensitive," said her mother.

The next Sunday Miss Felicia appeared at church without the feathers. In their stead was a poor skimpy black velvet bow, and that was all the trimming on the bonnet. Amelia gave one dismayed glance at it, then she tried to keep her eyes away from it, but she could not. It was between her and the minister and preaching a silent little sermon of its own to her childish heart.

After meeting she heard her mother and grandmother talk it over.

"She must have taken them off on that account, I know just as well as I want to," said her mother.

"By good rights Amelia ought to go over to Felicia's and ask her forgiveness," said her grandmother.

Amelia went to school the next morning with a purpose in her mind of which

she said nothing. She kept screwing herself to it all day. Miss Felicia lived half a mile from the schoolhouse, and it was a bitter day; but after school Amelia started to ask her pardon. She did not carry her squirrel muff on a week day, and her hands in her little mittens ached with the cold, her ears tingled; it was all she could do to struggle against the icy north wind. When she reached Miss Felicia's house she was quite blue, and trembled from head to foot with cold and fear.

"Why!" said Miss Felicia, with gentle astonishment, "did your mother send you for anything?"

"No, ma'am," said Amelia.

She hung her head, then slipped into Miss Felicia's warm kitchen. Miss Felicia set a chair for her beside the stove, and asked her how her mother and grandmother were, and Amelia collected her courage.

"I'm sorry I laughed at your bonnet," she said, suddenly, in a queer, monotonous murmur.

Miss Felicia did not hear.

"What?" she asked. And Amelia repeated.

Miss Felicia's mild, thin old face flushed.

"I looked in the glass when I got home, and I didn't much wonder you laughed," said she. "You needn't fret over it, child."

Miss Felicia's voice was slow, with a patient drawl at the end of a sentence. She went across the kitchen to the pantry. Presently she came back with a little seed cake, which she gave to Amelia. "Maybe you'd like a cooky," she said. "You'd better get your hands and feet real warm before you start for home."

And Amelia warmed her hands and feet, but she could not eat the cooky then. She thanked Miss Felicia and put it in her pocket.

It was quite dark when she reached home. Her mother was standing in the door looking for her.

"Where have you been?" said she, hurrying her into the house.

Amelia explained that she had been to tell Miss Felicia that she was sorry.

"You didn't tell her you laughed at her bonnet, child!" cried her grandmother, laying down her knitting.

"Yes, ma'am," said Amelia.

Her mother and grandmother looked at each other.

"I don't know but I'd better go over and see Felicia," said her mother.

"I shouldn't say another word about it," said her grandmother. "'Least said, the soonest mended.'"

And nothing more was ever said about it, but Miss Felicia never wore the green feathers to church again, and somehow she got into the habit of bringing a caraway cooky every Sunday for Amelia, and Amelia became very fond of Miss Felicia. She used sometimes to take her patchwork and make her a call, and Sundays she used to slip the caraway cooky into the pocket of her best dress and take it home and eat it thoughtfully. Nervous little girl, with a strong sense of humor, that she was, she was quite cured of laughing at her neighbors in church, for all through her life it was as if a poor bonnet, with a nodding tuft of green feathers, slipped suddenly over and smoothed untimely and indecorous mirth.

* This children's story is one of the many written for *The Congregationalist* by Miss Wilkins in her early days of authorship. It was originally published March 14, 1889.

Closet and Altar

Keep thy heart with all diligence, for out of it are the issues of life.

What is the first thing we need in order to be Christians? A new heart. What is the sacrifice God asks us to bring to him? A broken and a contrite heart. What is the true circumcision? A circumcision of the heart. What is genuine obedience? To obey from the heart. What is saving faith? To believe with the heart. Where ought Christ to dwell? To dwell in our hearts by faith. What is the chief request that Wisdom makes to every one? "My son, give me thine heart."—*J. C. Ryle.*

There be many that would travel all the world over, and yet have not known the great wide world in the heart.—*Morgan Lloyd.*

A true Christian's chief care lies in the right ordering and commanding of his own spirit; where the hypocrite's work ends, there the true Christian's work begins.—*Matthew Henry.*

O thou not made with hands,
Nor throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem,
God's own Jerusalem!

Thou art where'er the proud
In humbleness melts down;
Where self itself yields up;
Where martyrs win their crown;
Where faithful souls possess
Themselves in perfect peace.

Where in life's common ways
With cheerful feet we go;
Where in His steps we tread
Who trod the way of woe;
Where He is in the heart,
City of God! thou art.

—*Francis Turner Palgrave.*

Sin is to be overcome not so much by maintaining a direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe.—*Andrew Fuller.*

The improvement of our graces depends on the keeping of our hearts. I never knew grace to thrive in a careless soul.—*John Flavel.*

O Jesus, who didst inspire thy first disciples with such an ardor of love that they joyfully risked all earthly good and life itself for thy sake, let thy love fall as fire from heaven upon the altar of my heart; teach me to guard it heedfully by continual devotion and quietness of mind, and to cherish with anxious care every spark of its holy flame with which thy good Spirit would quicken me. Touch, O Christ, the very hidden center of the inner man with thy life-giving ardor, for it is slothful and careless; penetrate it with the fire of thy holy love, and burn out the inmost evil of the lust of the flesh; water me from the fountain of thy joys that I may thirst no more for the passing pleasures of the world. So make of me a man after thine own heart, and show forth the mighty power of thy salvation. Amen.

As An Eagle—So the Lord

Rev. William J. Long, author of "Ways of Wood Folk," has a new book of animal stories called "Wilderness Ways." In the chapter on "Cloud Wings, the Eagle," he tells an incident which interprets and illuminates a Bible verse.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking the food with her, and telling the little one to come and he should have it. He called after her loudly and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid and settled back into the nest. What followed Mr. Long describes thus:

In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward and flapped to the ledge above, where I had sat and watched him with Old Whitehead. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the treetops below, if he only would.

Suddenly, as if discouraged, she rose well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watch-spring. The next instant the mother-eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

He was afloat now, afloat on the blue air in spite of himself, and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed in pieces.

Then like a flash the old mother-eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant; though he wrote long ago, in a distant land, and another than Cloud Wings had taught her little ones, all unconscious of the kindly eyes that watched: "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—so the Lord."

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The Strenuous Life*

IX. Its Contrasts and Its Beneficence

BY REV. A. E. DUNNING

Phases of character pass rapidly before one's eyes in reading the later chapters of the gospels. Classes, like the Pharisees or the publicans, are described in bold outlines. Individuals, sometimes in flesh and blood, sometimes in parables while no less real, are photographed as by flashlight and pass out of sight, leaving behind in the volume soul portraits forever lifelike. As we turn the pages, the lost son reveling with harlots—then feeding the swine; the beggar at the rich man's gate—then the rich man lifting up his eyes in torment; that other rich man longing for eternal life—then the disciples possessing it without knowing it, appear in rapid succession, ever bringing out in strong relief the character which Jesus sought to create and cultivate in his disciples. To read the New Testament in this way is to learn how to teach its truths as he did. In the passages now before us we have:

1. *Its supreme illustration* [Mark 10: 32-34]. The young ruler and the disciples stand out in strong contrast. The one has a noble ambition, but is held down in the grasp of his riches. The others have got free from being shackled by property, but are inspired by selfish rivalry. Distinct and luminous against the background of worldlings and disciples rises the figure of the Son of Man going up to Jerusalem to die on the cross for men. The look on his face amazes his disciples. They walk at a distance behind him, oppressed with awe and the mysterious purpose that revealed itself in his expression and his gait.

Then he told them his resolve and self-devotion. But so far beyond them was it that they could not comprehend it [Luke 18: 34]. They had left for a time their business and their property to follow him, and their question was, "What then shall we have?" [Matt. 19: 27]. He "counted it not a prize to be on an equality with God," but "humbled himself, becoming obedient even unto death, yea, the death of the cross." That ideal of the strenuous life has brought to men a new conception of heroism. There were martyrs before Christ's time, such as the apostle to the Hebrews enshrines in its eleventh chapter. But the roll of heroes is long who since then have died for nobler ends and have done greater service to men in showing to them the Christ spirit. Humanity is more precious because of Christ on the cross than because of all other deeds done by men.

2. *Its mistaken aspirations* [Mark 10: 35-45]. Very dimly, as yet, the disciples who were learning of Christ had caught glimpses of the strenuous life he was teaching by example and precept, and they sought to attain to it. But they knew so little of it that they thought they could gain it by ways which discredit modern politicians seeking office. If their teacher had not been wiser than most modern reformers, he would have

denounced them and turned his back on them. They believed his statement that he was about to set up a kingdom. Two of them formed a plan to secure the most desirable offices in it. They secretly arranged to work on his affections and thus to gain his promise of the places of honor, on the petition of a woman who had done him service. He told them they were ignorant of two things—what they were asking for and of the way to gain it—and he made them show their ignorance by their answer to his question. But he told them that provision had been made for them to secure the places they sought.

It is no wonder that the other ten disciples were indignant at the two. But the skill of the greatest of teachers is revealed in that he could detect the genuineness of their aspirations and show his entire class how to realize them. The law of his kingdom was in sharp contrast to that of the governments men were then administering. Their chiefs ruled others to make others minister to them. Christ told his disciples that the highest places in his kingdom belonged to those who ministered most unselfishly to others; and that he, the Son of Man, was its King because he came not to be ministered unto but to minister, even to giving his life for those who were his enemies. His disciples learned and then taught that great lesson [Rom. 5: 6-11]. It has become the ideal in the political life of modern Christian nations, and is being realized. Men are slow to believe it when they see it. But when they see the lines drawn by care for others in faces like that of Abraham Lincoln they come to acknowledge that it is not a dream. It is even confessed that many men and women are giving their lives for their country and for mankind in the spirit of Christ.

3. *Its Beneficence.* A single illustration on this memorable journey to Jerusalem where Jesus was to die for his race is recorded by three evangelists. It occurred in the neighborhood of Jericho. There were various traditions of it. Some said it was as Jesus was entering the city [Luke 18: 35]; others, as he was leaving it [Mark 10: 46]. Crowds accompanied him and, as now in Palestine, many of them were blind. Their misfortunes found little sympathy among their neighbors. When they called to Jesus for help many commanded them to be still. But one of them gained the attention of the Rabbi, who was touched by the blind man's confidence that he could give him sight. He did give it instantly, and accepted the happy man as a disciple.

The most wonderful thing about the miracle is that it showed a poor, blind beggar by the wayside the first steps toward the high office that the two sons of Zebedee were seeking. There are no class distinctions in the kingdom which Christ rules. "One is your teacher," he said, "and all ye are brethren." The strenuous life may be chosen by any one of any color in any land. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all."

* The Sunday School Lesson for Dec. 9. Text, Matt. 20: 17-34; Mark 10: 32-52; Luke 18: 31-43. International Lesson, Bartimaeus Healed.

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Refers to Dr. A. E. DUNNING, Editor of *The Congregationalist*.

The Progress of the Church

Events and Tendencies as Seen by Representative Men

Disciples of Christ

BY REV. B. B. TYLER

Pastor Disciples Church, Denver, Col.

In the early part of the present century a movement originated in the interest of peace, unity and union among those who believed in the Christ. This movement has crystallized into one of the great ecclesiastical bodies of today, generally known as Disciples of Christ. In some parts of the country it is known as the "Christian Church"; but the Disciples are not to be confounded with the "Christian Church," or denomination, in New England. The two ought to be one; but, unfortunately, they are not.

The solution of the problem of union among those who believe in the Christ, suggested by the Disciples, is a return to the religion of Jesus as it is outlined in the New Testament: (1) its creed; (2) its ordinances; (3) its life. The watchword of the Disciples, from the beginning of their history, has been, "Back to Christ."

The men with whom this movement originated, B. W. Stone, Thomas Campbell, Alexander Campbell and Walter Scott, were ministers in the Presbyterian Church. They did not so much as dream of founding a new denomination. The Disciples present the singular paradox of a people protesting against denominationalism becoming a denomination! Meantime, they continue their protest! *

The growth of the Disciples has been very rapid—never more rapid than at the present time. The year 1827 may be named as the time of their beginning. They now number 1,150,000. They gained last year 127 churches and 31,982 communicants. Their contribution to missions for the year closing Sept. 30, 1900, was \$539,370. For all purposes connected with their work their offerings aggregated \$5,714,638. This is a gain of \$244,043 over the preceding year, and indicates that the spirit of benevolence among the Disciples is growing. Their greatest numerical strength is in Missouri, Illinois, Indiana, Iowa, Kentucky and Ohio.

The Disciples are distinctively evangelistic. Their prayers and efforts in behalf of Christian unity and union are that the world may believe that Jesus is the Christ the Son of God, and that by this faith men may be brought into the enjoyment of salvation. Almost all of their preachers are in a sense evangelists. An evangelistic tone is given to at least one of their meetings on the Lord's Day. The Lord's Supper is regularly observed in their Sunday morning meetings. At the evening service the gospel is preached to those who are not Christians, and an appeal is made to men to confess Christ openly and begin to follow him. This is, roughly speaking, the rule in the congregations of Disciples of Christ.

As indicating a drift, the Congress of Disciples may be mentioned. The first meeting of the congress was held in St. Louis in April, 1890; the second meeting was held in Indianapolis last spring. In these meetings up-to-date topics are

freely discussed. In their national conventions, and in their state conventions also, attention is given exclusively to aggressive evangelistic and educational work in this and in other lands. The discussion of such questions as are considered in the congress would be out of place in the state and national conventions.

A revived interest in the cause of education is obvious. Commendable progress was made during the last year in the endowment of their colleges. One of the first enterprises inaugurated by Alexander Campbell was the founding of the Buffalo Seminary in Brooke County, Virginia, now West Virginia, which grew into Bethany College. For a few years past evangelistic work has, to a degree, turned attention away from the work of education. The movement now is toward the better equipment of their institutions of learning.

The Christians

BY REV. ALVA H. MORRILL

Pastor Christian Church, New Bedford, Mass.

This people took their rise in the South from the Methodists, in the East from the Baptists and in the West from the Presbyterians, nearly simultaneously, between the years 1793 and 1803. Though differing so widely in religious training and polity, in localities remote and with limited means of communication, upon acquaintance it was found that there was substantial unity of opinion and purpose, and the distinctive principles which these pioneers then advocated are still the distinctive views of the denomination. They are: (1) no creed but the Bible; (2) Christian the most appropriate name for the followers of Christ; (3) Christian character the only test of fellowship; (4) private judgment in the interpretation of the Scriptures the privilege and duty of all; (5) the union of all the followers of Christ, who is the head of the church, in accordance with his prayer for unity. A century ago these principles were not so widely received nor so prominently advocated by Christian people as today.

Our growth has been gradual, our present membership being about 120,000, the gains and losses for the past three or four years being about equal. One reason for this is that a large proportion of our churches are in rural communities, which have suffered loss as so many have gone to manufacturing centers.

Fourteen years ago the only mission work carried on by the denomination was in this country; now it has a successful, though not large, work in Japan, while missionaries are under appointment to Armenia who will begin work early next year. The amount raised the past year was much in advance of the amount raised in any former year.

Educationally a great impulse has been given to the oldest school of the denomination—Starkey Seminary at Eddyton,

N. Y.—where a fine large building, the gift of Hon. Francis A. Palmer of New York city, was dedicated in September, thus adding greatly to the facilities and attractions of the school. Already an increased attendance is reported.

The general secretary of the American Christian Convention has been made field agent also, and is zealously laboring to advance all our general interests. This is something of a new departure, while the New England Convention, which cares for the interests of our churches in its section, has under consideration a similar appointment, with a view to missionary and evangelistic work.

Another advance step taken is the establishment at New Bedford of a weekly paper, *The Christian Messenger*, to serve the interests of our churches in New York and New England. This supplies a want felt by many since the removal, over thirty years ago, of the *Herald of Gospel Liberty* from Newburyport to Dayton, O., where it is now published as the general paper of the denomination.

The Baptists

BY REV. O. S. GIFFORD, D. D.

Pastor Delaware Avenue Church, Buffalo

Robert Burns at church saw a form of life strutting about a lady's bonnet, all unknown to her, and sang:

O wad some power the giftie g'e us
To see ousel's as ither see us;
It wad frae mony a blunder free us
And foolish notion.

A missionary brother, many years in India, recently returned, sees tendencies that are unknown to us who are a part of the tendencies. Knowledge comes by contrast. He contrasts the present with the past. Certain of his observations are true of the people as a whole, others possibly true only of Baptists.

He notices a marvelous material prosperity, a great increase of creature comfort. Laboring men live in better houses than sheltered the wealthy a few years ago. Labor gets more money than formerly, and money gets more things. American inventiveness has brought the luxuries of yesterday within the range of limited incomes. Turning from the larger American world to the smaller Baptist world, he finds a change of mind concerning amusements. When he went to India, a quarter of a century ago, there was a high fence between the world and the church. Amusements were distinctly worldly. Dancing, theater-going and card-playing were not in good form among Christians; in many churches amusements were a matter of discipline. The church was in the world, as the Gulf Stream is in the sea, but holding a different temperature. The world may be warmer; the church is certainly colder. The world may be no nearer the church; the church is nearer the world than five and twenty years ago. The world is not asking the church for prayers, but the

church is asking the world for amusements. Places of amusement are crowded by saint and sinner alike.

While the church members have sought the temples of pleasure, the children of this age are not seeking the churches. Congregations—judging by his experience—are not large. One service on the Lord's Day exhausts the strength of most Christians; the evening service is poorly attended. Non-church members are not going to crowd into houses of worship deserted by the members.

This report of a visiting brother gives large field for thought. Is material prosperity injurious to spiritual growth? Is Martha the patron saint of the new century? Are we to be careful and troubled about many *things*? Does indulgence in amusements sap spiritual strength and life? Does seeking the world on its level cost Christians their birthright?

The Baptist churches have depended upon conversion for growth. Does material prosperity dull the sense of sin? Do worldly amusements blunt the spiritual sensibilities? Are we grounding the wires and losing the current?

The Methodists

BY D. D. THOMPSON

Assistant Editor of the *Northwestern Christian Advocate*,
Chicago

The general committee meetings of our three great benevolent societies, held during November, were among the most important in their history. In one respect, at least, each showed a gratifying increase, that is in the conference collections, which express the heartbeat of the church.

The most important of these committees was that on missions, which met in St. Paul's Church, New York city, Nov. 14-20. The receipts of the society during the year were \$1,292,937, and the disbursements were \$1,262,682. The conference collections amounted to \$1,143,263, an increase of \$21,103, notwithstanding which increase the treasury showed a deficit of \$49,812. This was a wet blanket upon the enthusiasm of some members of the committee, and may have the same effect upon some members of the church, following so soon the payment of the great debt of \$220,000 a year ago.

There is nothing alarming in the deficit, however. As a matter of fact over \$30,000 of it was a part of the great debt, and was carried over to last year's appropriations in order to complete the payment of that debt. The balance of the deficit is due to an unexpected decrease of over \$14,000 in lapsed annuities and of a decrease of \$21,700 in sundry receipts, both of which are variable items. During the past twenty-six years there have been only five years when there was not a deficit, and of those twenty years in only two was the deficit less than \$40,000.

The Women's Missionary Societies, which held their annual meetings only a few weeks ago, also reported a large increase over the previous year. The Woman's Foreign Missionary Society's receipts aggregated \$414,531.33, an in-

crease of \$54,192; and the Woman's Home Missionary Society reports \$351,557, an increase of \$159,434. A large part of the latter increase is upon conditional contributions, but there is no doubt as to the conditions being met.

A movement has started to celebrate the close of the nineteenth century with an all-around-the-world old-fashioned Methodist watch night service, such as John Wesley always held. Bishop Galloway of the Methodist Episcopal Church, South, has invited the members of that church to engage in such a service, the bishops of the Methodist Episcopal Church will issue a similar call, and it is expected that all branches of Methodism will do the same.

The indications are that the Methodist Episcopal Church will have an increase of 55,000 in its membership for the year 1900 as against a decrease of 21,900 for 1899—equivalent to a gain of 77,000.

The Presbyterians

BY TEUNIS S. HAMLIN, D. D.

Pastor Church of the Covenant, Washington

The matter of creedal restatement is the most prominent topic among us at present, and will continue such for several months at least and quite probably for several years. The General Assembly of last May sought information from the presbyteries through a committee of sixteen. This committee at its first meeting in Saratoga in August framed and transmitted to the presbyteries four questions, designed to facilitate answers that would be intelligible and capable of tabulation in such a way as to disclose the mind of the church. The questions seem, however, to have resulted in confusion. One of them is hopelessly ambiguous. The fourth should be first, since it asks whether a dismissal of the entire subject is desired.

As a result, replies are coming in to the stated clerk of the General Assembly, who is also clerk of the committee, in almost inextricable confusion. Some 180 presbyteries have reported. Forty-four, just half of them foreign, have not yet been heard from, and many of them cannot be prior to the meeting of the assembly in May next. About all that is at present clear is that an overwhelming majority of the presbyteries, as well as of the ministers and elders composing them, desire some change. Each of the three proposed forms of change—revision, a supplementary statement and a substitutional creed—has many advocates, and it is very doubtful whether there is a clear preference for either.

On the whole, the debate and the vote have gone forward with notable fairness. One presbytery early in the autumn transmitted its plan to other presbyteries and asked its adoption, but even that defensible method of influencing opinion appears to have been resented. One of the most venerable theological professors of the church has prepared and sent out his views of what he considers attainable. This paper carries the weight of his honored character, but seems not to have

become anywhere, outside his own presbytery, a basis of action. The Presbytery of New York on a roll-call, during which its moderator had voted, stood seventy to seventy, and the chair took the remarkable course of voting a second time, deciding the presbytery against any action. This is the most partisan act that has come to public notice, but really counts nothing in solving a difficult problem. We must still wait to learn the mind of the church on this whole subject.

An interesting and hopeful feature of spiritual life is the recent use of the "retreat" in a number of localities. The New York ministers have for the third time held such a meeting for the deepening of the personal religious life. A large number of the Buffalo brethren recently met for two days at Point Chautauqua. A group of the Washington ministers had three delightful sessions at a quiet place in Maryland. These and like movements indicate a wide and deep desire for closer fellowship with Christ and with each other. The official care and duties, as well as the official spirit, are laid aside, and men who are constantly tempted to trust a sort of official salvation get back into the first place of discipleship—a most healthful thing for any Christian to do.

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.

The Providence session of the Church Congress seems to have been a success. Some forebodings were dispelled and some expectations were more than realized. There are always mistakes and disappointments connected with such a meeting, but it is believed there were fewer this year than in some previous years. If surprise is felt that the congress met in a Methodist house of worship, the explanation is that Episcopal churches are never used for purposes with which *applause* may properly connect itself, and that the Methodist edifice was hired as a matter of business, and, being amphitheatrical in form, lent itself admirably to the discussions of the congress. The attendance was very large and often enthusiastic; there was a good representation of the breadth and comprehensiveness of the Episcopal Church in the writers and speakers; the cranks were not among them, and the tone of thought was earnest, dignified and helpful. Perhaps the chief interest centered in the discussion of Christian Science, of which cult Providence is one of the strongholds. Happily for the consideration of the subject, one of the "discussionists" was Theodore F. Seward, who is a pronounced Christian Scientist and at the same time a Churchman, and whose avowed position suggested a basis for harmonizing views at the outset. A great body of the "faith" were present at this discussion in the front seats, and listened to Mr. Seward with evident pleasure, while Dr. William R. Huntington's keen presentation of another side was received with becoming serenity.

The discussion of the divorce question at this same congress was almost simultaneous with the consideration of it by a large committee of the General Conven-

tion in session in New York, and with the announcement of certain formal conclusions reached and put into shape for action at the convention next year. All things considered, this is the most important matter now in hand by the convention. The discipline of the Episcopal Church is administered under a Constitution and Canons, which are the statute law of the whole church, as are the diocesan constitution and canons the statute law of the individual diocese. Under the general canons, as they now stand, no minister of the Episcopal Church may knowingly, after due inquiry, perform the marriage of any person who has a divorced husband or wife living, if such husband or wife has been put away for any cause arising after marriage; but this restriction does not apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be remarried. When, as is sometimes the case, a minister is in doubt as to the facts of a case arising under this canon, and as to his consequent duty or disability, he is to refer the question to his bishop, and the bishop is to make inquiry and deliver his judgment, which then becomes binding on the minister as to his action.

Under this somewhat dangerous canon some bishops in the American Church have claimed the right, and exercised it, of going behind the decree of a civil court, holding an inquisition of their own into the facts of a case, and pronouncing an independent episcopal judgment as to the right of a party or otherwise to be married under the canon first alluded to above. But this right of a bishop to sit as a *judex ordinarius* has been questioned. Diversity of opinion and practice on this point has sometimes made trouble. At the General Convention of 1898 the whole subject was referred to a large and influential committee, of which Rev. Dr. Morgan Dix, rector of Trinity Church, New York, is the chairman, to consider advisable action and report to the convention of 1908, and it is that committee which has just reached a conclusion. This conclusion, it is understood, comprises an entirely new draft of canons on marriage and divorce in a more stringent form than those now existing, practically prohibiting absolutely the remarriage of any divorced person except the divorce were for some cause arising before the previous marriage. This would be the victory of the conservative party in the church, but of course nothing decisive can be reached until the meeting of the next convention.

The consecration of Rev. Reginald Heber Weller, Jr., on one of the early days of this November, at the Cathedral of Fond du Lac, Wis., as bishop coadjutor of the diocese of Fond du Lac was probably the most extraordinary spectacle ever enacted in an Episcopal house of worship in this country, and illustrates at once the lengths to which ritualism has proceeded in the Northwest, and the elasticity and toleration which now characterize the administration of this American church. Seven bishops participated in the ceremonies, chief among them the bishop of Chicago, Dr. McLaren, formerly a Presbyterian minister—all of them vested in copes and miters; and a Russian and an Old Catholic bishop were present in the rich robes of their office,

without taking actual part in the service. Thurifers, incense-boat bearers, torch bearers, banner bearers, acolytes, chaplains, masters of ceremonies, choristers and perhaps other functionaries swelled the procession, and added to those "little details which were considered necessary before the Georgian era" to the perfectness of an Episcopal consecration. The event will confirm the title of the diocese of Fond du Lac to leadership in the American developments of ritualism.

The Christian World Pulpit

GLIMPSES OF LAST SUNDAY'S SERMONS

THE MYSTERY OF PAIN.

Romans 8: 22.

"The world is a majestic 'altar-stair sloping through darkness up to God.' Every experience of pain worthily borne is a step far away from self toward God, from the narrowness and darkness of isolation to the largeness and light of an eternal life."

(D. Dorchester, Jr., St. Louis, Meth.)

A DIVINE ARGUMENT FOR A DIVINE PROCEDURE.

Hosea 11: 8.

"Every one feels that, if we are to think of God at all, we must apply to him some qualities which are human; and yet, it is equally certain that other human qualities cannot be found in him. By what standard shall we distinguish the one class from the other?"

(W. D. Mackenzie, Chicago, Cong.)

WHAT IS CHURCH STRENGTH?

Isaiah 52: 1.

"Shall the church at this crisis hour receive a quickened impulse, awake to its old enthusiasm, and gather up its energies for the vast possibilities and achievements of the new century, or drowsily sleep on, indifferent to

Continued on page 808.

Difficult Digestion

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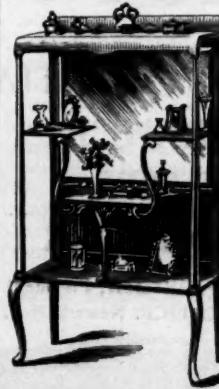
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The Christian World Pulpit

[Continued from page 805.]

its great mission of saving men and conquering the world for Christ?"

(*Hugh Johnston, Baltimore, O., Meth.*)

THE RESURRECTION AND ASCENSION OF CHRIST AS A VITAL PART OF CHRISTIAN DOCTRINE, AND BASIS OF HOPE.

Ephesians 4: 8.

"Death is a robber, an outcome of sin, and the prevalence of death is a verdict against all unregenerate humanity, but when Christ rose he reversed this verdict and led captivity captive."

(*J. F. Riggs, East Orange, Presb.*)

CHURCH GROWTH—SOUL BUILDING.

Ephesians 2: 21.

"What Christ did never can be separated from what he does. You speak of Christ's 'finished work.' You think of Christ's finished redemption. Do not misunderstand. It is a partial truth. Christ's work is never finished. It goes on."

(*H. C. McCook, Philadelphia, Presb.*)

JOB'S INSPIRED CONFIDENCE.

Job 19.

"Unshaken integrity is a prophecy of God's ultimate vindication of a beleaguered character. Mysterious sufferings and disappointing friends give birth to an ecstatic faith in the vision of God which is sure to come to the clouded but pure soul."

(*W. MacMullen, Philadelphia, Meth.*)

CHRIST BEFORE PILATE.

John 18: 28-40; 19: 1-16.

"If thou let this man go thou art not Caesar's friend.' That was the last weapon which the priests drew against Pilate, and the deadliest. The man wished to do right but was paralyzed by fear."

(*J. Jones Lawrence, Albany, Presb.*)

LIFE ON THE UPLANDS.

Isaiah 11: 3.

"We may live on the uplands if we will. Heredity and environment are not the only forces that shape character; God and the human will are mightier than these."

(*L. A. Crandall, Chicago, Bapt.*)

THE CHURCH WHICH IS HIS BODY.

Ephesians 1: 22.

"The relation of the church to Christ is vital. There is to be correspondence of body with Head, in nature, control by the Head, and provision by it for sustaining the organism which does his will in the world."

(*W. C. Bitting, New York City, Bapt.*)

FAITH FOUND SPRINGS.

Psalm 84: 6.

"Let us affirm that there is no stage of life's pilgrimage so parched and sun-beaten that the Christ touched vision does not find therein springs of the waters of a never failing strength and peace."

(*R. H. Potter, Hartford, Ct., Cong.*)

THE NEED OF LOVE BEING ENLIGHTENED BY KNOWLEDGE.

Philippians 1: 9.

"Love is safe as a motive but not as a guide unless enlightened."

(*Arthur Lawrence, Springfield, Mass., Epis.*)

SPIRITUAL PERSPECTIVE AN INSPIRATION FOR CHRISTIAN WORK.

Isaiah 6: 1.

"Our age is a period of strong world currents. Outward prosperity, material accomplishments—these tend to check our enthusiasm for simple righteousness. We need men

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who have a conscience for the spiritual worth of things."

(*E. M. Taylor, Cambridge, Mass., Meth.*)

BLESSINGS RESULTING FROM JUSTIFICATION.

Romans 5: 1, 2.

"Peace, joy and hope can be found in this world of strife, sorrow and despair, not as the world furnishes them, but as they are to be had in Jesus Christ, pure, ennobling and abiding."

(*S. J. Nicolls, St. Louis, Presb.*)

The Church Prayer Meeting

Topic, Dec. 2-8. Are Social Changes Likely to Affect Christianity? John 18: 33-37; 1 Cor. 7: 29-31; Heb. 13: 5-9.

Not in essentials. Perhaps in methods. Will offer many new opportunities.

[For prayer meeting editorial see page 774.]

Missionary Topic: Secondary Agencies in Missionary Work. Zech. 14: 20, 21; 1 Cor. 9: 22.



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The Gathering of the Connecticut Clan

BY H. A. B.

Expert ecclesiastical statisticians assert that it is impossible to find a point in Connecticut more than five miles distant from a Congregational church or parsonage. This shows how thoroughly permeated the old commonwealth is with the Pilgrim faith and polity. Indeed, it may be looked upon as one vast Congregational parish, no community nor family being so remote as to be beyond religious influence. Another fact, equally characteristic of Congregational Connecticut, is its virile, independent spirit. Bushnell and Bacon did not live in vain for so long—the one in Hartford and the other in New Haven—and when Dr. E. P. Parker, at the convention in Meriden last week, in declining a nomination to the next Triennial Council, said he "was not much of a national councilman," he showed himself the true disciple of these men of a former generation, who believed first of all in the independency of Congregationalism.

Thus it comes about that the association of Connecticut Congregationalists in corporate fellowship possesses certain original distinctive traits. In the first place, it is the only state in the Union to maintain two state bodies. The far more venerable of the two is the General Association, now well on towards its 200th birthday. This is composed entirely of ministers and meets either in Hartford or New Haven. It is practically a ministers' club. The body which corresponds to the organization of Congregationalists in other states is only thirty-four years old and is called the General Conference. This migrates among a dozen or fifteen of the larger cities. It is always presided over by a layman. This year by Judge Edgar M. Warner of Put-

nam. Another distinctive mark is that it is really the home missionary organization of the state. The General Conference itself elects the directors and the secretary of the Missionary Society of Connecticut.

Last week's meeting at Meriden covered the better part of two days. The two local churches—the First (possessing one of the finest and largest edifices in New England and ministering faithfully to a down-town region) joining with the Center Church (a half mile distant, on the hillside and in the midst of the older and more residential section) in extending gracious hospitality. The two pastors, Rev. Messrs. Asher Anderson and John H. Grant, expressed formally the welcome of their respective bodies and made themselves serviceable in many ways to their 250 guests—about seventy of whom were laymen. The meetings on Tuesday were at the First Church and on Wednesday at the Center.

Considerable business, a sermon, eight or ten addresses or papers by Connecticut Congregationalists, two stirring appeals by secretaries of national societies—Rev. Messrs. G. H. Gutterson and C. W. Shelton—comprised the program.

Dr. Parker's sermon was based on the text, "We have this treasure in earthen vessels." It was a plea for the recognition of the human setting and framework of the Christian faith. He pointed out the limitations which had always marked the concrete expressions of Christianity before the world, and their diversity as well.

Three of the papers were grouped about the topic, *The Family*, Rev. R. T. Hall setting forth *Its Preservation as a Social Unit*, Rev. A. W. Hazen treating of *Home Religion* and Rev. Sherrod Soule discussing *The Family and the Church*. All were remarkably keen and forceful addresses, thoroughly imbued with the modern spirit and revealing an acquaintance with the best pedagogy of the time, but emphasizing the supremacy of religion in the family life.

The one other general theme of discussion was Evangelization, under two heads: *Rural*, discussed by Rev. Arthur Goodenough, Rev. Richard Wright and Miss May Lord; that of the *Manufacturing Town*, treated by Rev. C. E. McKinley, Rev. T. S. Devitt and Mr. Allen B. Lincoln. Mr. Goodenough, drawing upon long experience in the country, asserted his strong conviction that the steady, patient pastoral work in behalf of individuals tells far more in the long run than special meetings and the importing of an evangelist. Mr. Wright pointed out the wonderful opportunities in rural districts which should at once be embraced by the proper societies, and Miss May Lord gave an entertaining and touching account of her discoveries as she goes from house to house.

Mr. McKinley pictured the composite character of the manufacturing town and emphasized the importance of reaching the growing youth through the service of preaching, rather than to approach them through the Christian Endeavor and Sunday school, where too often they feel an intrusion upon their personal life. Mr. Devitt advocated a gospel of hope and the recognition of the collateral agencies at work for the kingdom of Heaven; while Mr. Lincoln—the only layman on the program—urged more attention to physical conditions and praised institutional forms of work.

Continued on page 808.

FAT BABY

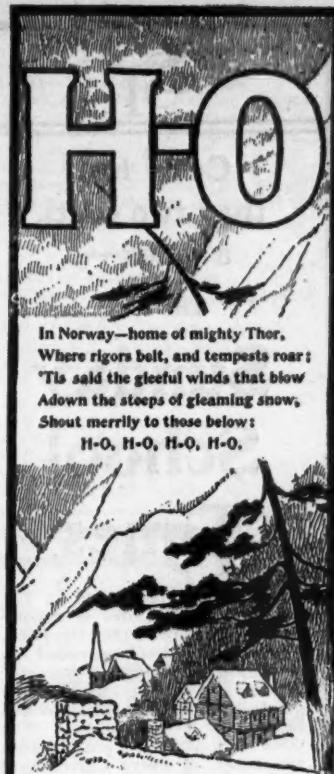
Fat is the cushion that nature fills out and surrounds the little ones with, to protect their tender parts—the same with kittens and puppies—fat is not tender. Fat they must have; and fat they must be.

If your baby is anyway short of his rights, give him Scott's emulsion of cod-liver oil.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl street, New York.



**FINE GOLD
AND DIAMOND
JEWELRY**
FOSTER & CO
32 WEST STREET BOSTON



The bending firs, no longer mute, Bow to the boisterous salute; And wave their branches to and fro, As through the spires the breezes blow, And blithely come and blithely go: H-O, H-O, H-O, H-O.



Down to the lowlands swell the strains, Where housewives, with their busy pains, Stir, in the fagot's cheerful glow, The gift that makes their youngsters grow, And blithely ladle to and fro: H-O, H-O, H-O, H-O.

H-O (Hornby's Steam Cooked Oatmeal) is recognized as the superior oatmeal in every civilized country. The H-O Company's Buckwheat and Pancake Flours (each self-raising and ready for instant use) uphold in every sense the high standard of quality which characterizes all H-O products, and are sold by all important grocers.

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Ninety-Third Semi-Annual Statement, Jan., 1900.
SUMMARY OF ASSETS.

Cash in Banks	\$650,877.87
Real Estate	1,753,973.36
United States Bonds	1,932,500.00
State Bonds	26,900.00
City Bonds	727,392.49
Rail Road Bonds	1,091,700.00
Water Bonds	83,200.00
Gas Stocks and Bonds	143,800.00
Rail Road Stocks	4,548,780.00
Bank Stocks	318,000.00
Trust Co. Stocks	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate	194,250.00
Loans on Stocks, payable on demand	234,125.00
Premises uncollected and in hands of Agents	662,322.64
Interest due and accrued on 1st January, 1900	49,614.29
	\$12,888,355.95

LIABILITIES.

Cash Capital	\$8,000,000.00
Reserve Premium Fund	4,851,072.00
Reserve for Unpaid Losses and Claims	795,386.54
Net Surplus	4,851,936.41

Surplus as regards policy holders

D. A. HEALD, President.
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. B. GREENE, A. M. BURTIS, Secretaries.
H. J. FERRIS, W. H. CHENEY, Ass't Secretaries.
E. H. A. CORREA, F. C. BUSWELL, Ass't Secretaries.

NEW YORK, January 9, 1900.

New Cotton Mill

nearly completed, in the best cotton district in the South. Only 250 more shares for sale.

Large Dividends Assured.

Unusually safe and profitable investment. Southern mills rapidly monopolizing the business. For references and particulars address

C. H. POND, Pres., Moorhead, Miss.

The Gathering of the Connecticut Clan

[Continued from page 807.]

The business of the convention related to a number of matters, some of state importance only and some having a bearing on our national problems. Headway is being made in an effort to bring pastorless churches and churchless pastors together. The able committee on pastoral service, of which Rev. Llewellyn Pratt, D. D., is chairman, reported that its aid had been invoked by churches more frequently the past year than during the first year of its existence. No less than twenty churches asked to have men recommended, and in half a dozen cases the committee was quickly instrumental in filling the breach. A favorable report was rendered, touching the federation in Christian service with churches of other denominations; while Connecticut put itself squarely on record as favoring in substance the recommendations of the Committee of Nine for reorganizing our benevolent societies.

The larger part of the time devoted to business was consumed in discussing a report brought in by Rev. Joseph Anderson, D. D., on modifying the program of the annual meeting. It was quite radical, suggesting the lengthening of the program, the insertion of an hour each Wednesday afternoon for social purposes only, and the elimination from the program of the conventional missionary addresses.

Such revolutionary suggestions could not but arouse the traditional spirit of Connecticut independency, and for a space of nearly an hour there was some lively discussion, issuing finally in a vote—by no means unanimous—to commit these recommendations to the standing committee for another year, not as hard and fast instructions, but as suggestions for their guidance. It is to be doubted whether the conference, as a whole, approves of the elimination of the missionary addresses.

Two impressions of this meeting will not soon fade from the mind of visitor—the noticeably high quality of its intellectual work and the strength and beauty of the Christian fellowship. The same outsider suspects that these are permanent traits of Connecticut Congregationalism.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 3, 10 A. M. Topic, The Part of the Church as a Social Force in American Life. Speaker, Rev. George W. Cooke.

CONGREGATIONAL CLERICAL UNION, New York city, United Charities Building, Dec. 3. Subject, The Singleness of Jesus. Speaker, Rev. F. W. Baldwin, D. D.

CONFERENCE ABOUT BOYS, with the Goodwill Club, Hartford, Ct., Dec. 4, 5, under the auspices of The Men of Tomorrow. For programs address Rev. W. B. Forbush, Charlestown, Mass.

MIDDLESEX SOUTH ASSOCIATION, S. Framingham, Dec. 4, 9 A. M.

WOULD you like to have your child a picture of health, with strong limbs, bright eyes and a happy laugh? Babies brought up on Mellin's Food are noted for their beauty, size, strength and sweet dispositions.

WASHINGTON TOURS, \$23.—Personally conducted tours via Pennsylvania Railroad will leave Boston Jan. 14 and 28, Feb. 11 and 25, March 11 and 25 and April 8 and 22. Preliminary circular of D. N. Bell, tourist agent, 205 Washington Street, Boston.

A BIT OF BEAUTY.—There is a piece of furniture now on sale at the Paine warerooms on Canal Street which is enough to make one discontented if he could not possess it. It is to our thinking the most beautiful parlor cabinet ever shown in this city for the price. It is really worth a special visit to Canal Street merely to see this remarkable piece of design. And the cost is only \$27 in mahogany. Truly this is a wonderful age.

SNEEZE AND BLOW.—That is what you must do when you have catarrh in the head. The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the scrofulous taints upon which it depends. Be sure to get Hood's.

THE non-irritating cathartic—Hood's Pills.



Money for Retired Ministers

School teachers, or others seeking outdoor work. We offer good pay to the best agents, those of experience, and who can be relied upon for faithful work. We want good people, those with tact and energy, good address.

A Large Commission for Every Subscriber

—new or old—you get for The Ladies' Home Journal and The Saturday Evening Post—and \$18,000, to be distributed among 764 best agents at the end of the season.

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LEWIS C. SPOONER, Attorney at Law, Spooner Block, MORRIS, MINN.

Record of the Week

Calls

BLAKE, HENRY A., Webster, Mass., to Rochester, N. H.
 BUSS, WM. H., Fremont, Neb., to First Ch., Aurora, Ill. Declines.
 CARLSON, A. T., Enterprise, Kan., to Swedish church, Middletown, Ct. Accepts.
 CARRICK, CHAS. W., Fenton, Mich., to Shipshewana, Ind. Accepts.
 COLBURN, EUGENE E., N. Reading, Mass., to Broadbrook, Ct. Accepts.
 DUNHAM, DWIGHT, Cheyenne, Wyo., to Jetmore, Kan., and vicinity. Accepts.
 EVANS, JOHN E., Osseo, Wis., to Hope Ch., W. Superior. Declines.
 EXTENCE, GEO., Immanuel Church, Hamilton, Ont., to Eastlake, Mich. Accepts, and is at work.
 FROST, MERLE A., Miles and Preston, Io., to Union Ch., Auburn Park, Chicago, Ill.
 GATES, PRES. GEO. A., of Iowa Coll., Grinnell, Io., to presidency of Talladega College, Talladega, Ala.
 HARDING, ALBERT E., Toronto, Can., to Lenox, O. Accepts.
 LEE, PHINEAS B., Topeka, Kan., to add to his field Highland Park.

MCCORD, ARCHIBALD, Keene, N. H., to Sayles Memorial, Saylesville, R. I.
 MILLER, LOUIS, to Diston, Fla., in addition to Pensacola.

MOORE, PHILIP N., Willsborough, N. Y., to First Presbyterian Ch., Mooers. Accepts.

MOORE, ROB'T (M. E.), to University Ch., St. Paul, Minn.
 NEWPORT, FRED'K, Jonesport, Me., to Oxford and W. Poland. Accepts.

PALMER, OSCAR A., Springfield, Mo., to Tonganoxie, Kan. Accepts, and is at work.

PHILLIPS, THOS. D., Park Ch., Cleveland, O., to Chardon, former field. Accepts.

ROWE, JOHN A., Mondovi, Wis., to Seymour. Accepts.

SANBORN, FRANCIS W., Marblehead, Mass., to Union Ch., E. Bridgewater. Declines.

STODDARD, JOHN C., Ogden, Io., to remain another year.

WILLIS, J. VINCENT, Crystal Lake, Ill., to Roberts. Accepts.

Ordinations and Installations

BURNHAM, EDMUND A., of Stafford Springs, Ct., Nov. 23. Sermon, Dr. Michael Burnham; other parts, Rev. Messrs. E. W. Bishop, F. S. Hatch, Profs. A. R. Merriam and L. B. Paton.

DRAWBRIDGE, ROB'T W., of Medway, Mass., Nov. 21. Sermon, Dr. G. E. Hall; other parts, Rev. Messrs. F. E. Emrich, H. F. Swartz, I. W. Sneath, A. H. Wheelock and M. A. Grayble.

HARGRAVE, JOHN W., rec. Baraboo, Wis., Nov. 11. Sermon, Dr. E. G. Updike; other parts, Sec. H. W. Carter, Rev. A. L. P. Loomis, W. M. Ellis and O. L. Robinson.

MARSHALL, CHARLES P., of Riverside Ch., Lawrence, Mass., Nov. 13. Sermon, Rev. D. P. Hatch; other parts, Rev. Messrs. H. G. Mank, W. E. Wollcott, H. E. Oxnard and Dr. G. E. Hall.

Resignations

ECKEL, FRANK E., Julesburg, Col.
 JONES, FRED. V., Reno, Neb., to take effect the first of the year.

MCCUNE, EDWARD, Downs, Kan.
 SHULTZ, JACOB K., Campbell, Minn.
 TRUSSELL, WM. F., Winona, Minn.

Churches Organized

BETHUNE, COL., 5 members.
 DISTON, FLA., 29 Sept., 10 members.
 HOLTS, FLA., 11 Oct., 9 members.
 JETMORE, KAN., outstation.
 TOPEKA, KAN., Highland Park.

THE BEST Christmas Present TO GIVE A MAN

The Young Man and the World

And other papers—a new paper-covered book, containing the following articles which were recently printed in *The Saturday Evening Post*, which created such a demand that back numbers were bought by the thousands by employers to give to young men.

The papers in this little book are:

Does a College Education Pay?

By Grover Cleveland

Former President of the United States

The Young Man and the World

By Albert J. Beveridge

United States Senator from Indiana

Poverty No Bar to a Public Career

By John J. Ingalls

Former United States Senator from Kansas

Getting and Keeping a Business Position

By Robert C. Ogden

New York Partner of John Wanamaker

The Making of a Railroad Man

By J. T. Harahan

General Manager of the Illinois Central Railroad



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The Saturday Evening Post, a superbly printed and illustrated weekly magazine, with 250,000 circulation, regularly published every week for 172 years.

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A Notably Inclusive Revival Movement

For the last seven weeks meetings have been held in various sections of Norwich, Ct., in which the pastors of the Congregational, Baptist and Methodist churches and one Episcopal rector have united in harmonious fellowship. A service for preaching, followed by prayer and testimony, has been held every evening except Saturday. The primary aim has been to deepen spiritual life and to awaken the churches to the duty of evangelizing their own communities.

This result has been secured in some measure in sections where the meetings have already been held; but the most marked result thus far has been the blessing that has come to the ministers themselves in bringing them together in perfect confidence and uniting them heartily for the common work. At the beginning of each week these pastors have met for consultation and prayer. Of these ministers' meetings one of the pastors remarked that in the thirty years of his ministry he had never seen the like for spiritual earnestness and unity.

L. P.

Rev. J. L. Scudder, at the New York Conference of Religions, described people who clamor for the "simple gospel" as like flounders; "they are flat and thin, and have eyes on top, so that they can only look up, not downwards." But there are also preachers like inverted flounders. They not only look downwards exclusively, but have little patience with those who are right side up. One must see both worlds to interpret either as it is.

MEXICO AND CALIFORNIA.—Messrs. Raymond & Whitcomb's winter tours to Mexico and California are well known to be the most enjoyable trips of the whole year. Participants in these delightful trips quickly exchange the cold climate of the north and east for the genial conditions prevailing at that period in our sister republic and on the Pacific coast, and under the admirable arrangements carried out by this firm enjoy a magnificent round of sight-seeing which is attainable in no other way. A tour through Mexico has Jan. 10 as its date of leaving Boston. The round of both Mexico and California is made in a special train of vestibuled Pullman cars with dining car included, and on a special schedule which gives unusual advantages for observation. Thirty-five days will suffice for a tour through Mexico, and seventy-two days for both Mexico and California. Full details will be forwarded by Messrs. Raymond & Whitcomb, 296 Washington Street, Boston, on application.

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A REMARKABLE INVENTION

BY AN OHIOAN.

A prominent business man of Cincinnati has invented a new Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it; and as many of the readers of this paper may not know of its real comfort and blessings, it is illustrated in this issue.

This Cabinet is an air-tight, rubber-walled room, in which one comfortably rests on a chair, and with only the head outside, enjoys all the cleansing,

Woodrum, of Thurman, Io., afflicted 10 years, was promptly cured of nervous prostration, stomach and female troubles, after medicines and doctors failed. She recommends it to every woman as a God-sent blessing. O. C. Smith, of Mt. Healthy, O., was cured of bad case of catarrh and asthma, and says: "It was worth \$1,000 to me. Have sold several hundred cabinets; every one delighted." O. P. Freeman, an aged railroad man, afflicted 17 years, unable at times to walk, was cured of kidney troubles, piles and rheumatism. Thousands of others write praising this Cabinet, so there is absolutely no doubt of it being a device that every reader of our paper should have in their homes.

This invention is known as the new 1903 style, Quaker Folding Vapor Bath Cabinet, and after investigation we can say that it is well, durably and handsomely made of best material throughout, has all the latest improvements, will last a lifetime, and is so simple to operate that even a child could do it safely. It folds flat in one inch space when not in use; can be easily carried; weighs but 10 pounds.

IT IS IMPORTANT TO KNOW that the makers guarantee results and assert positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that "tired feeling," and the worst forms of rheumatism. (They offer \$50.00 reward for a case not relieved.)

Cures Women's Troubles, Neuralgia, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy, Liver, Kidney and Nervous Troubles and Blood Diseases.

It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and is really a household necessity, a blessing to every family. To please the ladies a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, Catarrh and Asthma.

ALL READERS OF THIS PAPER SHOULD have one of these remarkable Cabinets in their home.

Don't fail to write to-day to the World Mfg. Co., 2573 World Building, Cincinnati, Ohio, who are the only makers, for full information, valuable booklet and testimonials sent free, or, better still, order a Cabinet. The price is wonderfully low, only \$5.00 for Cabinet complete, with stove for heating, formulas and plain directions. Head Steamer, \$1.00 extra. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use if not just as represented. They are perfectly reliable, capital \$100,000.00 and will ship properly upon receipt of your remittance.

Don't fail to send for booklet any way.

\$100 MONTHLY AND EXPENSES.

This Cabinet a wonderful seller for agents, and the firm offers excellent inducements to both men and women upon request.

Millions of homes have no bathing facilities, so this is an excellent chance for our readers. To our knowledge many are making \$100 to \$200 per month and expenses. Write them today.



Open—Ready for Use

curative, purifying and invigorating effects of the famous Turkish Bath, Hot Vapor or Medicated Bath at home, for 3 cents each, with no possibility of taking cold or in any way weakening the system.

These baths have truly marvelous powers, far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

Astonishing is the improvement in health, feeling and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found.

The makers inform the writer that more than 600,000 of these Cabinets have been sold, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

A. B. Stockham, M. D., of Chicago, editor of "Tokology," recommends it highly, as also does Congressman John J. Lentz, Hon. Chauncey M. Depew, Rev. C. M. Keith, editor "Holiness Advocate"; Mrs. Senator Douglas, Rev. James Thomas, Ph. D., pastor First Baptist Church, Centerville, Mich.; Rev. J. C. Richardson, Roxbury, Mass.; Rev. H. C. Roermaas, Everett, Kan.; John T. Brown, editor "Christian Guide," and thousands of others.

Ira L. Gleason, prominent citizen of Hutchinson, cured himself of rheumatism and his friends of colds, pneumonia, fevers, grippe, blood, skin and kidney diseases, and made \$2,500 selling this Cabinet in a little more than 12 months. Mrs. Anna



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TOURS to HOLY LAND, MEDITERRANEAN, AND THE ORIENT—Season of 1901.

The Best, most comprehensive and Cheapest ever advertised. Entirely First-class. Parties leave Jan. 5, 22, Feb. 2, 12, 16, 23, March 9.

Write for illustrated program.

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European Tours 1901 Advance Program Ready.

GOING ABROAD ON A BICYCLE TRIP?

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LEYLAND LINE

Every Wednesday,

BOSTON TO LIVERPOOL.

First Cabin, \$40, \$45 upwards, depending on steamer.

Splendid steamer "Bohemian" (new), 9,500 tons, Dec. 5; "Devonian" (new), 11,000 tons, Dec. 12; "Winifredian" (new), 10,500 tons, Dec. 19; "Cestrian," 9,000 tons, Dec. 26.

F. O. HOUGHTON & CO., Gen'l Agents,
115 State Street, Boston.

Christian World Catechism. No. 2



From The Living Church

What are these? Ecclesiastics. European? No. American chiefly.

Roman Catholic? No!

Greek Catholic? Yes! Three of them.

Who are the others? Bishops and bishop coadjutors of the Protestant Episcopal Church.

Where do they reside? In the dioceses of Fond du Lac, Milwaukee, Chicago, Marquette, Indiana and Nebraska.

What drew them together? The consecration of a bishop.

Are there Ritualists in the United States? Look and see.

Does the picture suggest any passage of Scripture? Yes. It suggests Matt. 23: 5, 6: "For they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts," etc.

What line of Tennyson does it suggest? "That jeweled mass of millinery."

Are there many male members in the churches ruled by these men? No. Why? Because!

Two Pastoral Changes in Connecticut

Rev. Robert Pegrum, after a successful pastorate of eleven years at Watertown, has resigned, to accept a call to Tabernacle Congregational Church of Yarmouth, N. S. This is the longest pastorate in Watertown since the death of Rev. Uriel Gridley in 1820. The church has received 161 members, \$6,000 has been expended in improving church property and \$10,000 in benevolence. Mr. Pegrum has also served the Naugatuck Conference and Association for several years as registrar. The best wishes of his brethren will follow him to his new field of labor.

After nine years of successful pastorate at South Manchester, Rev. Thomas Simms has resigned and, much to the regret of his many friends, plans to move out of the state. He will be universally missed. During this pastorate 124 persons have united with the church, \$6,175 have been contributed to benevolent work, and with the free pew system over \$24,000 have been expended in parish needs, while in addition \$1,000 are being expended in improvements to the meeting house and a \$6,000 parsonage is nearing completion. Both the church and the dismissing council speak in the warmest terms of his scholarly and able preaching and his faithful labors for the moral and religious advancement of the community. He was "commended most heartily as worthy of unbounded confidence." A farewell reception was tendered the pastor and his wife, with a gift of over \$100.

J. S. L.

The story is simply told on another page of the fifty-eight days' journey across the desert from Kalgan by the little company of missionaries. Mr. Roberts's sense of humor conceals the pathos of many wearisome experiences of a heroic achievement. One of the smaller trials, as we happen to have learned, was his loss of a much valued typewriter, which, perhaps, some friend may be moved to replace.

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Two State Sunday School Conventions

VERMONT

So much has been written of late about a decline of interest in Sunday schools that many will be pleasantly surprised to hear that the thirty-second annual convention of the Vermont Association was the most successful in its history. Nearly 400 delegates reported—a large increase. This was due in part, doubtless, to a substantial accession from the Baptists, who until last summer had maintained a separate organization.

It was a working convention, and close attention to business characterized all the meetings. The addresses were strong, up to date and practical. Every department of Sunday school work was ably discussed by speakers of successful experience. Throughout there was an earnest plea for the introduction of rational, pedagogical and modern methods into every branch of Sunday school teaching. Among the speakers were Bishop Hall, whose address was an illuminating and faith-inspiring presentation of the thought that the Bible is the record of God's progressive self-revelation for the spiritual guidance of man.

An interesting feature of the convention was introduced by Rev. Perrin B. Fisk of Greensboro, who in a brief speech told how in 1808 Deacon Azel Washburn of that place organized his family into a class for memorizing and reciting Scripture, hymns and catechism, how years later the neighbors asked for the privilege of coming in, and how, finally, in 1814, they met in the schoolhouse, at the same time changing the name from Biblical and Catechetical Exercises for Children, to Sabbath School. In 1817 an "exhibition" was held in the barn of Ashbel Hale, Esq., attended by about 400 persons, and was perhaps one of the first, if not the first, gathering of the sort held in Vermont or in the United States. Mr. Fisk presented to the chairman of the convention a gavel made of wood from that barn, inclosed in a case made of wood from the house in which the first class was held.

H. T.

NEW HAMPSHIRE

Their annual state convention was held at Tilton, Nov. 13, 14, the attendance including 200 delegates of different denominations. Among the addresses was one on The Sunday School, the Opportunity of the Church, full of thought and inspiring suggestions, by Rev. M. F. Johnson; and New Opportunities, New Responsibilities, in which Rev. W. B. Lockhart emphasized the idea that the Christianity of the new century will be the religion of the touch and that the successful Sunday school teacher will be the one who gets in touch with the pupils. Other addresses and papers discussed Present Day Problems, Bible Study, The Child in the Midst, Our Boys, Everybody at It, and The Triumphs of Christianity. An open parliament song service and banquet were interspersed. The report of the treasurer showed a large debt canceled and a small surplus. Rev. William Warren was elected president.

N. F. C.

Rev. Dr. R. R. Meredith of Brooklyn was walking along Fulton Street recently when a nervous, confident, shrill and sibilant person ran against him on purpose and said, "Don't you wish you could hear Dr. Hillis preach every Sunday morning?" The dignified pastor, who was thus rather suggestively baited by this abashable and diffident person, at once said, "That would be a great privilege, especially as the man whom I do hear every Sunday morning often bores me almost to death."—*Brooklyn Eagle.*

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 9-15. How to Listen. Matt. 13: 1-23.

A parlor game is sometimes played to test the relative quickness of eyesight which the different members of the company possess. A score of different articles are displayed on the table for perhaps a minute, and each person then turns his back upon them and writes down all he can remember. Did you ever put to proof in some such fashion your hearing ability? Try it in the country some summer morning. You may think yourself immersed in silence, but hearken. One by one the sounds will steal in upon you—the rustling of the leaves and the grasses, the hum of the insect, the trill of the robin, the swish of the scythe:

And hark, how you chanticleer,
Warmed with the new wine of the year,
Tells all with his lusty crowing.

Or try the same experiment in the midst of the city's roar. Little by little out of the din and confusion will come to you certain distinct sounds—the hum of industry, the voice of happy school children, "the still, sad music of humanity."

We are in the midst of a speaking universe. Jesus, as no man before or since him, realized this fact. Hence his repeated injunction to take heed how we hear. Pressing in upon our minds and hearts through the wonderful gate of hearing are a thousand forces. And a man's first business is to discriminate between these candidates for his attention. To which will you listen—to the voices that bid you to be envious and covetous and sullen and despairing, or to the sounds that reveal the beauty and order of God's universe, the divine capacities of your own nature and the needs and claims of your fellowmen? How well Tennyson has pictured in his Two Voices the bitter rivalry between these contending and utterly opposite assailants of a man's life. Read the poem, or at least its later stanzas, in connection with this meeting.

Next to discrimination comes attention: not the conventional hearing attitude—"in at one ear, out at the other"—but the quick, keen, prolonged susceptibility to language, whether of man or of nature. Noah Porter, in his helpful volume about books and reading, declares that a person should read each page as if he never again would be able to set eyes upon it. Such an attitude puts an end to intellectual sluggishness, and such a spiritual alertness to the truth that comes in at a gatet would enrich our lives fifty-fold. How much more profit we should derive from sermons, lectures and the words of counsel and insight spoken in our hearing every day if we only really attended to them, stretched our minds and hearts eagerly towards them as the word "attention" means.

Lastly obey the noble voices. Jesus reserved his severest condemnation for the people who heard but did not do. There comes a time when we must cease sitting at the feet of Jesus and go out and fight his battles and our own. We shall hear better next time if we are up and doing now. Every word from heaven heard but not obeyed weakens the foundations of our house. Every word obeyed makes us strong for the storm and stress of life.

President Eliot gave up most of his vacation last summer to overseeing the reception and education of the Cuban teachers by Harvard. He is now off for a five months' vacation in the Bermudas and Europe.

Reduced Prices on SUITS and CLOAKS.

A Word to the Wise: Since the announcement last month of the Reduced Price Sale, six hundred pieces of suitings and cloakings have been closed out. There is still a rich assortment, but it can last only a few weeks more. This is the last announcement of this Sale, so act quickly if you wish to take advantage of it.

What is this sale? It is an offer to make to order, in the newest styles, **Suits, Cloaks and Skirts at one-third less than regular prices.** It is a mutual advantage by which you receive fashionable garments made to order at unusually low prices even for us, and we make room for our large Spring stock—and gain your friendship. Almost all of our styles and materials share in the reduction.

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\$20 Suits reduced to \$13.34.

\$25 Suits reduced to \$16.67.

Separate All-Wool Skirts; former price, \$6.50; reduced to \$4.34.

\$7.50 Skirts reduced to \$5.

\$9 Skirts reduced to \$6.

Winter Jackets, lined throughout; former price, \$7; reduced to \$4.67.

\$9 Jackets reduced to \$6.

\$12 Jackets reduced to \$8.

\$15 Jackets reduced to \$10.

Rainy-Day Skirts, former price, \$7; reduced to \$4.67.

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In and Around Boston

Corporate Members Take Lunch Together

In response to an invitation from President Capen about 100 corporate members of the American Board from all parts of New England met at the Bellevue Hotel last Thursday. Governor Crane, who is a corporate member, was present, also several missionaries recently returned from China. After a pleasant social half-hour luncheon was served, followed by brief addresses. President Capen spoke of the encouraging features now specially attracting attention. The gifts of the living are steadily increasing. Causes are at work which promise to bring a larger income and more general systematic contributions to all the benevolent societies. Splendid opportunities everywhere invite effort. Pupils crowd into the schools. The missions are now so well equipped that the annual addition of \$100,000 to the treasury of the Board would almost certainly double the results. Col. C. A. Hopkins showed how the increase of native helpers at small cost would everywhere enlarge the work and its fruits. Earnest words were spoken by missionaries. Responses from members present from different states showed a hearty disposition to undertake energetic efforts to raise the Twentieth Century Fund, to which the officers and members of the Prudential Committee have already made generous contributions. So important is the raising of this fund to the well-matured plans of the committee and so evident is the divine call to enter fields waiting for harvests to be gathered that those who would give the gospel of Christ to the world must respond to the call as never before.

The Salvation Army at Work

On Thanksgiving Day the Boston division feasted 2,000 poor children. For Christmas Mechanics' Hall has been secured for the feeding of 2,500 adults and a holiday gift of 1,000 baskets containing good things enough for five persons will be sent to 1,000 families. With these plans ahead the address of Lieutenant Cozzens before the ministers in Pilgrim Hall on Monday upon the social and relief work of the army was one of peculiar interest. The lodging features and departments of work for the unemployed of Boston were described. Nearly 700 men and women are housed in comfortable quarters each winter's night at a nominal price. The salvage collected gave employment last year to more than 10,000. The army has just leased the property of the Christian Church at Kneeland and Tyler Streets. It will be used largely in the interest of the children of the neighborhood.

At Harvard, Brookline

For several Sundays Dr. Reuben Thomas of Harvard Church, Brookline, has been unable to preach, owing to a rheumatic trouble, which promises soon to yield to the expert treatment which he is receiving. Last Sunday President Hyde preached. An attractive volume has just been issued embodying the substance of the proceedings in connection with the celebration of Dr. Thomas's twenty-fifth anniversary last April.

Boston Congregational Club

The theme of the meeting last Monday evening was Forces that Work for Righteousness, and the speakers were chosen from three other denominations. Rev. Emory Hunt spoke on the Church, Pres. E. H. Capen on Education and Dr. E. A. Horton on Patriotism.

Professor Harnack's inaugural address as rector of Berlin University was a comparison of the lives and teachings of Socrates and Christ and a tracing of the influence of Socrates on the thought of the early church.

About Men

Dr. Robertson Nicoll says that "even to look at Dr. Maclaren of Manchester speaking is a liberal education."

Rev. Dr. Alex Whyte of Edinburgh considers Rev. Dr. Joseph Parker to be the greatest pulpit genius of England.

Pope Leo XIII. has just received from the khedive of Egypt a splendid collection of works of art illustrating the earliest attainments of Egyptian civilization.

Lord Curzon, viceroy of India, has cut so much red tape since he has been in India that the departmental machinery is running with a celerity and smoothness never known before.

St. Clair McElway, editor of the *Brooklyn Eagle*, speaking for the laity at the celebration at Rev. Dr. Meredith's church last week, said that at the root of the caste spirit, too often found in Protestant churches, is the man-fearing spirit.

Pres. D. C. Gilman, having come nigh to seventy years of age and having for nearly twenty-five years presided over the interests of Johns Hopkins University, Baltimore, has announced that he will resign at the end of the present scholastic year.

Lord Rosebery in his monograph on Napoleon, just issued, makes the great captain to have leaned far more toward Mohammedanism than toward Christianity. The story about Napoleon having compared Christ with Caesar and Alexander and, after noting his greater permanence, remarking, "Can he be less than divine?" Lord Rosebery considers apocryphal.

Rev. Dr. A. J. Lyman, now the Nestor of Congregationalism in Brooklyn, in addressing a typical body of Brooklyn Congregationalists recently, said that with the death of Dr. Storrs one volume of Congregationalism in Brooklyn closed. For the new century he affirms there must be something new, a new way of looking at facts, a new way of feeling about the present and a new way of planning for the future.

Edward Simmons, H. O. Walker and Abbott Thayer have been selected to paint the mural pictures on the walls of Memorial Hall in the new State House, Boston. They are all Massachusetts born, and their work in Washington and New York public buildings insures an excellent product for Boston. Mr. Simmons, who was born at Concord, will paint The Concord Fight of April 19, 1775, and The Return of Massachusetts Troops from the Civil War. Mr. Walker will depict The Landing of the Pilgrims and John Eliot Preaching to the Indians. Mr. Thayer's theme is undetermined yet.

Biographical

REV. JAMES H. FITTS

In the death of the pastor of Newfields New Hampshire loses one of her worthiest sons. Born in Candia in 1829, he graduated from Bangor Seminary in 1858. He held pastorates at Boxboro, West Boylston and Topsfield, Mass., prior to 1880, when, owing to delicate health, he retired from more active service to the quiet rural parish of Newfields, where his last two decades were spent. Yet even here, busy with pastoral duties and historical and genealogical work, his character and influence told. He prepared two volumes of the Lane Genealogies and numerous historical papers. As pastor, representative in the legislature of 1885, chairman of the school board, library trustee and long-time scribe of Pascataqua Association, he was always faithful and efficient, honored and beloved. The end came suddenly. While talking with a neighbor in his yard Nov. 22 he was stricken with heart disease and expired immediately. He leaves a widow and brother. Drs. G. E. Hall, Edward Robie, Rev. T. V. Haines and others took part in the funeral service.

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CONGREGATIONAL HOUSE, BOSTON,
NOV. 23

Mrs. F. H. Wiggin led. Miss Cheney of Canton gave an interesting account of the girls' school which she opened and carried on in that city, now closed, but only temporarily, as she hopes. Last year she had nineteen pupils, whom she had to send home all together when the order was given—"Jesus girls," as they were called. With the teachings of Confucius, which they study daily, they have learned many useful lessons from the New Testament.

Mrs. Joseph Cook recalled Dr. Hulin's address to the little company that assembled at the Bellevue last January to celebrate his eighty-ninth birthday, when he spoke of the apparent defeats in his life which had resulted in blessing. She also quoted Henry Ward Beecher's words, "There is no such seed planted as good blood."

Mrs. Judson Smith reported the appointment of a new missionary for Ahmednagar, Miss Flora C. Hartt of Jacksontown, New Brunswick, who, on her way to Boston, made a flying visit in Portland, where she met officers of the Western Maine Branch and was adopted as their missionary. This branch has been especially bereaved in the death of Miss Morrill and Miss Gould, whom they loved as daughters.

Extracts from recent letters were read. Miss Mary Ely wrote Oct. 3, the thirty-second anniversary of the arrival of the two sisters in Bitlis. They were still in their summer camp, where they had continued school exercises in great comfort to teachers and pupils in the clear mountain air. Much time has been given to the orphans, including forty girls who were taken in last May and are supported by German friends.

Miss Daniels of Harpoort writes of delay in opening the school on account of an epidemic of scarlet fever in the city. She has lately been much impressed by the spirit of sacrifice which many parents have shown for their children. Sixty boarders crowd the limited accommodations, but this inconvenience can be borne patiently, with the prospect of a new building.

Miss Helen Chandler, now settled in Madura, writes of a health trip to Palani, where "the names of father and mother Chandler are not forgotten." She has been appointed associate with the Misses Noyes in the girls' school, already teaching a few classes, although much of her time must be given to the study of Tamil. She also goes out to the villages with her father for frequent service, meeting a variety of people with an equal variety of needs.

Across the Atlantic

The Protestant League of England has 294 pledged members of the new Parliament on its rolls who will vote in favor of Protestant principles if the ritualistic issue comes before the House of Commons in any way.

Recent regulations issued by the governments of Belgium, Switzerland and Bavaria limiting the Sunday freight traffic have not lessened the receipts of the roads either in freight or revenue.

Formal complaint to the Bishop of London against three Anglican clergymen in his diocese, who celebrate mass without communicants present, who reserve the sacrament while the church remains open for private worship and who use incense, has just been made in accordance with the provisions of the Church Discipline Act of 1840. The situation is critical. If the bishop vetoes the complaint he will

anger the non-ritualistic party, led by Sir Vernon Harcourt. If he puts the clergymen on trial they will become martyrs, and moderate ritualists who have submitted lately to counsels of peace will be inclined to revert to former practices and challenge wholesale discipline and exclusion.

The British religious journals are severely criticising Sir Claude Macdonald, the British minister in Peking, who at first bluntly refused to give the Chinese Christian converts shelter in the British compound, and ultimately owed his life to their assiduity and bravery.

The Business Outlook

Weather conditions have relapsed once more so as to unfavorably affect the general retail and jobbing trade; basic conditions, however, in the business situation as a whole throughout the country continue most satisfactory and prices are very firmly held in most lines, with, indeed, many advances reported in several directions. The best news so far as general activity is concerned comes from the Pacific Coast. The advance in cotton has stimulated the demand in the South. The West and Northwest report a full movement in hardware, boots and shoes and rubber goods. Upper and sole leather are higher at Chicago and very firm prices are quoted for hides in the East. Boston reports a somewhat better condition in the wool market, the better grades being quoted firmer and woolen manufacturers are better buyers, although as yet they are not disposed to stock up very heavily.

Bank clearings for last week aggregated \$2,245,887,992, a decrease of three per cent from the previous week, but a gain of nineteen per cent over the corresponding week a year ago. The decrease of three per cent was due to the slowing down of speculation in Wall Street, as it had been running wild immediately after McKinley's re-election. In proof of this statement we find that outside of New York bank clearings last week showed a gain of three per cent over the previous week. In a word, the story told by the present bank clearings is that the volume of actual business doing is even in excess of all records for this time of the year. Railway earnings likewise continue to show increases even over the enormous gains of a year ago.

Speculative markets during the past week have shown more of a tendency to reaction than at any time since the boom commenced. It is not surprising, however, considering the fast pace of the stock market during the past two or three weeks; in fact, the large interests in Wall Street had been working for some days to bring about a reaction before they actually succeeded in encompassing the same. Expert opinion, however, is that on any further decline in security values stocks are a purchase for further large profits.

In Boston the feature has been the advance during the past month or so of some forty points in Butte & Boston stock. The directors of the latter company last week declared their first dividend of \$5 per share to the stockholders. Amalgamated copper stock has ruled very strong of late and much higher prices are talked for it on the impending settlement of the litigation between the amalgamated interests and the Heinze people of Butte, Mont.

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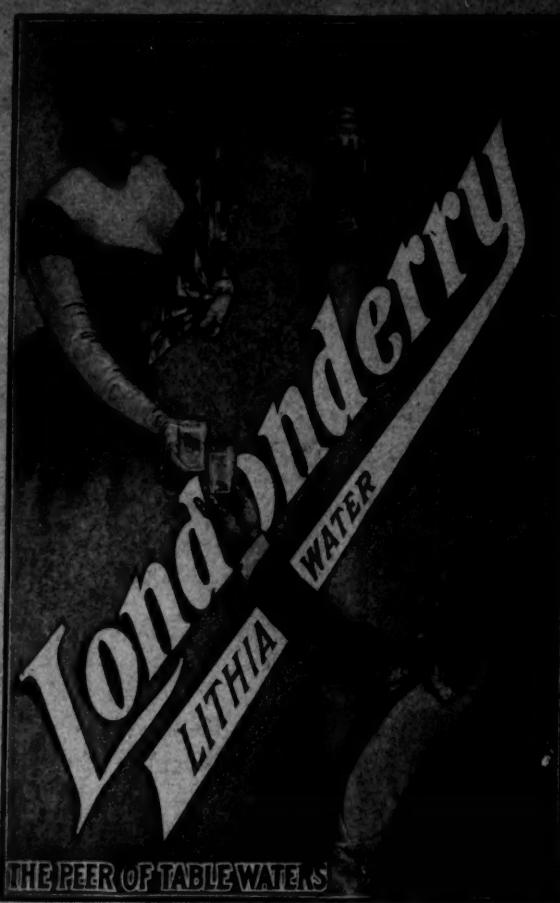
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